THE

AMERICAN
MAGAZINE OF WONDERS,

AND

MARVELLOUS CHRONICLE,

INTENDED AS A RECORD OF ACCOUNTS

OF THE MOST EXTRAORDINARY PRODUCTIONS, EVENTS, AND OCCURRENCES, IN PROVIDENCE, NATURE, AND ART, THAT HAVE BEEN WITNESSED AT ANY TIME IN EUROPE AND AMERICA.

Consisting principally of such Curious Articles as come under the denomination of

MIRACULOUS!	WHIMSICAL!
QUEER!	ABSURD!
STRANGE!	OUT OF THE WAY! and
MARVELLOUS!	UNACCOUNTABLE!

Including genuine accounts of the most surprising escapes from death and dangers—strange and unaccountable accidents—discoveries of long concealed murders—absurd and ridiculous customs, peculiar to different nations—dreadful shipwrecks—heroic adventures—uncommon instances of strength and longevity—memorable exploits—interesting and extraordinary anecdotes—and whatever else is calculated to promote entertainment and improvement.—Collected from the writings of the most approved Historians, Travellers, Philosophers, &c. of all ages and countries; embellished with copper-plates.

BY D. FRASER,

AUTHOR OF THE MENTAL FLOWER GARDEN, COMPENDIUM OF THE HISTORY OF ALL NATIONS, &c.

IN TWO VOLUMES—VOL. II.

New-York:

PRINTED BY SOUTHWICK AND PELSUE,

NO. 3, NEW-STREET.

1809.

AC4
.F8
Office

THE

AMERICAN

MAGAZINE OF WONDERS.

CURIOUS PARTICULARS CONCERNING PETER THE WILD BOY, WHO RESIDED MANY YEARS IN ENGLAND AT A FARM HOUSE, NEAR BERKHAMSTEAD, IN HERTFORDSHIRE.

Collected from Lord Monboddo's Ancient Metaphysics.

[With a curious plate.]

PETER the wild boy, when he was first carried to England, was found in 1725, in the woods of Hamelin, twenty-eight miles from Hanover, walking upon his hands and feet, climbing up trees like a squirrel, and feeding upon grass, and moss of trees. Being presented to the king, while at dinner, his majesty made him taste of all the dishes that were served up at table; and, in order to bring him by degrees to human diet, commanded that he should have such provisions as he might like best. He was at that time judged to be about twelve or thirteen years old. Afterwards he made his escape into the same wood, but was again caught on a tree, which was obliged to be first sawed down. He was brought to England in April, 1726, and again introduced into the presence of his majesty and many of the nobility. He could not speak, and scarce seemed to have any idea of things. However, it was observed, that he took most notice of his majesty, and of the princess giving him her glove, which he tried to put on his own hand and seemed much pleased, and also with a gold watch, which was held to strike at his ear. At one time he was dressed in blue clothes; at another time in green lined with red, with scarlet stockings. At first, he appeared uneasy to be obliged to wear any; and he could not be brought to lie on a bed, but sat and slept in a corner of the room: whence it is conjectured, that he used to sleep on a tree for a security against wild beasts. However, he walked upright, and even

sat for his picture. He was committed to the care of Dr. Arbuthnot, at whose house, near Burlington gardens, he either was, or was to have been, baptized; but notwithstanding all the pains he took, it does not appear that the doctor was able to bring this wild youth to the use of speech, or to the pronunciation of any words.

In a very witty and ludicrous piece, in Dean Swift's works, entitled, "It cannot rain but it pours," he gives an account of "the wonderful wild man," as he calls him, full of satire and ridicule; but containing several things concerning him that were certainly true; and therefore Lord Monboddo concludes, that the other facts he mentions, though no where else to be found, are likewise true, whatever we may think of the use and application he makes of them; such as, that in the circle at court, he endeavoured to kiss the young lady Walpole; that he put on his hat before the king, and laid hold of the lord Chamberlain's staff; that he expressed his sensations by certain sounds, which he had framed to himself; and, particularly, that he neighed something like a horse, in which way he commonly expressed his joy; that he understood the language of birds and beasts, by which they express their appetites and feelings; that his senses were more acute than those of the tame man; and, lastly, that he could sing sometimes.—"These facts," says lord Monboddo, "the Dean must have known; for he was at London at the time; his own arrival there, under the name of The Copper Farthing Dean from Ireland, being announced to the public among the other wonders contained in this work."—And of the Dean's integrity, in not stating any facts that were untrue, even in a work of humour, his lordship has no doubt. The Dean had farther said, "that it was evident by several tokens, that this wild boy had a father and mother like one of us."—"This" says lord Monboddo, "I believe also to be true, because I was told by a person yet living, that, when he was catched, he had a collar about his neck, with something written upon it."

"This is all," continues his lordship, "that I have been able to discover, printed in Britain, concerning this extraordinary phenomenon; more extraordinary, I think, than the new planet, or than if we were to discover 30,000 more fixed stars, besides those lately discovered. I have endeavoured to get an account of him from Hanover, where I think some memory, or tradition, at least, of him, must be preserved, though there should be nothing recorded of him; but hitherto I have not been successful. It only remains, therefore,

that I should inform the reader of what I saw myself, and could learn from others concerning him, having gone to that part of the country where he resides at present, on purpose to inquire about him, and conversed with several persons there, who had known him for many years.

"It was in the beginning of June, 1782, that I saw him, in a farm house, called Broadway, within about a mile of Berkhamstead, kept there upon a pension of 30l. which the king pays. He is but of low stature, not exceeding five feet three inches; and, though he must be now about seventy years of age, has a fresh, healthy look. He wears his beard; his face is not at all ugly or disagreeable; and he has a look that may be called sensible and sagacious for a savage. About twenty years ago, he used frequently to elope, and to be missing for several days; and once, as I was told, he wandered as far as Norfolk; but, of late, he has been quite tame, and either keeps the house, or saunters about the farm. He has been, the thirteen last years, where he lives at present; and, before that, he was twelve years with another farmer, whom I saw and conversed with. This farmer told me that he had been put to school somewhere in Hertfordshire, but had only learned to articulate his own name, Peter, and the name of King George; both which I heard him pronounce very distinctly. But the woman of the house where he now is (for the man happened not to be at home) told me that he understood every thing that was said to him concerning the common affairs of life; and I saw that he really understood several words that she said to him while I was present. Among other things, she desired him to sing Nancy Dawson, which accordingly he did, and another tune that she named. He never was mischievous, but had always that gentleness of disposition, which I hold to be characteristic of our nature, at least till we become carnivorous, and hunters or warriors. He feeds at present as the farmer and his wife do; but, as I was told by an old woman, (one Mrs. Callop, living at a village in the neighbourhood, called Hempstead, who remembered to have seen him when he first came to Hertfordshire, which she computed to be fifty-five years before the time I saw her) that he then fed very much upon leaves, and particularly upon the leaves of cabbage, which she saw him eat raw. He was then, as she thought, about fifteen years of age, walked upright, but could climb trees like a squirrel. At present, he not only eats flesh, but also has got the taste of beer, and even of spirits, of which he inclines to drink more than he can get. And the

old farmer above mentioned, with whom he lived twelve years before he came to this farmer, told me that he had acquired that taste before he came to him, that is, about twenty-five years ago. He is also become very fond of fire, but has not yet acquired a liking for money; for, though he takes it, he does not keep it, but gives it to his landlord or landlady, which I suppose is a lesson that they have taught him. He retains so much of his natural instinct, that he has a fore-feeling of bad weather, growling and howling, and shewing great disorder before it comes on."

These are the particulars which Lord Monboddo himself observed concerning him. He afterwards requested Mr. Burgess, an ingenious young gentleman of Oxford, to make farther inquiries on the spot; and his relation is as follows:

"Peter the Wild Boy lives at a farmer Brill's, at a place, or rather a farm, called Broadway, about a mile from Berkhamstead, where he has lived about thirteen years. The farmer said he was eighty four years old. He has a fair clear countenance, and a quick eye. He is about five feet six inches high; and is still very robust and muscular. In his youth he was very remarkable for his strength. He is said to have sometimes run seventy or eighty miles a day. His strength always appeared so much superior, that the strongest young men were afraid to contend with him: and this strength continued almost unimpaired till about a year and a half ago, when he was suddenly taken ill, fell down before the fire, and for a time lost the use of his right side; since which, it has been visibly less than before. The farmer told me that his portrait has been lately several times taken.

"I could get no intelligence of the old woman you mentioned; but I met with an old gentleman, a surgeon, at Hempstead, who remembers to have seen Peter in London, between the years 1724 and 1726. He told me, that when he first came to England, he was particularly fond of raw flesh and bones, (he is at this day very fond of a bone, with which he will amuse himself for a long time after it has been picked by any other person;) and that he was then always dressed in fine clothes, (the dress he remembers him in was green and gold) of which Peter seemed not a little proud. He still retains his passion for finery, fine curtains, clean breeches, smart hat, &c. and if any person has any thing smooth or shining in his dress, it will soon attract his notice, and Peter will shew his attention by stroaking it. He is not a great eater. At dinner he is commonly con-

tent with a bit of pudding or meat. He is fond of water; after he has drank his breakfast of tea or even of milk, he will often go out to the pump and drink several draughts of water. He is not fond of beer, and, till lately, he would not drink it; but he is very fond of all kinds of spirits, particularly gin; as he is also of onions, which he will eat like apples. He does not often go out without his master; but he will sometimes go to Berkhamstead, and call at the gin-shop. They always know his errand, and will treat him. It is one of the most powerful means to persuade him to do any thing with alacrity, to sing with spirit, &c. Hold up a glass of gin at the time you tell him to sing better and louder, and he will undoubtedly smile and raise his voice. He cannot bear the taste of physic, nor the sight of an apothecary who once attended him. He will not take physic, but under some great disguise, such as gin.

"If he hears music, he will clap his hands, and throw his head about in a wild frantic manner. He has a very quick sense of music, and will often repeat a tune after once hearing. When he has heard a tune, which is difficult, he continues humming for a long time, and he is very uneasy till he is master of it. He can sing a great many tunes; and will always change the tune when the name only of another tune, with which he is acquainted, is mentioned to him. He does not always hit upon the tune at once which is asked, but he corrects himself easily with the least assistance.

"He understands every thing that is said to him by his master or mistress: and shews, by his countenance, that he knows when you are talking of him: but in general, he takes very little notice of any thing, which does not attract his notice by its finery, smoothness, &c. While I was with him, the former asked several questions, which he answered rapidly, and not very distinctly, but sufficiently so as to be understood even by a stranger to his manner. Some of the questions were, Who is your father?—King George. What is your name? Pe-ter; (he always pronounces the two syllables of his name with a short interval between them.) What is that?—Bow-wow, (for a dog.) What horse will you ride upon?—Cuckow; (this is not the name of any of their horses, but it is the name with which he always answers that question; perhaps it was the name of one of his former master's horses.) What will you do with this? (tea, gin, &c.) He will put his hand to his mouth. If you point to his beard, nose, or mouth, and ask what is that, he will tell you plainly. His answers, I think, never exceed two words; and he never says any thing

of his own accord. I forgot to mention, that he has been taught also to say, when he is asked, What are you?—Wild man. Where was you found? Hanover. Who found you?—King George. If he is told to tell twenty, he will count the number exactly on his fingers, with an indistinct sound at each number; but, after another person, he will say, one, two, three, &c. pretty distinctly.

"Till last spring, (1782) which was soon after his illness, he always shewed himself remarkably animated by the influence of the spring, and would sing all the day long, and, if it was clear, half the night. He is very much pleased with the appearance of the moon and the stars. He will sometimes stand out in the warmth of the sun, with his face thrown up to it, in a very difficult and strained attitude; and likes to be out in a starry night, if it be not cold. Upon hearing this, a person would naturally inquire, whether he has, or appears to have, any idea of the great Author of all these wonders? Indeed I thought it a question of so much curiosity, that, when I had left Broadway for several miles, I rode back to inquire whether he had at any time betrayed the least sense of a Supreme Being.—They told me that, when he came into that part of the country first of all, he was sent to school for some time, and different methods were employed to teach him to read, and with it the principles of religion; but all in vain: he learnt nothing; nor did he ever shew any consciousness of a God from his own feelings.

"He is very fond of fire; and is often bringing in fuel, which he would heap up as high as the fire-place would contain it, if he was not prevented by his master, in the midst of summer, while they are brewing with a large fire, which is sufficient to make another person faint who sits there long. He will often amuse himself, by setting 5 or 6 chairs before the fire and placing himself in every one of them in turns, as his love of variety prompts him to change his place.

"He is extremely good tempered, except in cold and gloomy weather; for he is very sensible of the change of the atmosphere. He is not easily provoked; but when he has been made very angry by any one, he would run after them, making a strange noise with his teeth fixed in the back of his hand. I could not find that he had ever done any violence in the house, except that when he first came over, he would sometimes tear his bed clothes to pieces, which it was long before he was reconciled to. He has never (at least since his present master has known him) shewn any attention to

women; and I am told he never did, except when he was purposely and jocosely forced into an amour.

"He has run away several times since he has been at Broadway, but not since he has been with his present master. He was taken up for a spy in Scotland, in 1745, or 1746; as he was unable to speak. they supposed him obstinate, and he was going to be confined, and was threatened with punishment for contumacy; but a lady who had seen him in England, told them who he was and directed them where to send him. Some say he was found at Norfolk. When he ran away from his master, he used to live on raw herbage, and young tender roots of trees. The old people at the Two Waters told me a circumstance, which, as they could not, I think, have collected from his information, may have only the authority of conjectural tradition, that, when he ran away, he always followed the course of the clouds.

"Of the people who are about him he is particularly attached to his master. He will often go out with him and his men into the field, and seems pleased in being employed in any thing which can assist them. But he must always have some person to direct his actions, as you may judge from the following circumstance. Peter was employed one day with his master in filling a dung cart. His master had occasion to go into the house for something, and left Peter to finish the work. The work was soon done. But Peter must have something to employ himself; and he saw no reason why he should not be as usefully employed in emptying the dung out as he was in putting it into the cart. When his master came out, he found the cart nearly emptied again; and learned a lesson by it which he never afterwards neglected.

"From this account of him," says Lord Monboddo, "it is evident that he is not an ideot, as some people are willing to believe him to be, but such a man as one should expect a mere savage to be, that is, a man that has not the use of speech, and is entirely uninstructed in all our arts and sciences. What alone can induce any one to believe him an ideot, is, that he has not learned, in so long a time, to speak, though he was sent to school, and, as it is said, much pains taken upon him. But, in the first place, it is to be considered, that he was about fifteen, as the newspapers say, when he was catched and brought to England, and much older, if we believe the account of his age given by the farmer with whom he lives. Now, though articulation be learned by infants, whose organs are tender, soft, and

pliable, by imitation only, or at least without much trouble in teaching them, yet when they grow up, and their organs become hard, and less flexible, they cannot learn by imitation merely, nor by teaching, without much difficulty, if at all, as is evident from the case of those who have been brought up in civilized nations, and accustomed to speak from their infancy, and yet cannot pronounce certain articulate sounds, because they have not learned to do it when they were infants. Thus a Frenchman cannot pronounce the Greek *th*, or the English *th*, nor an Englishman the aspirated *kappa*, of the Greeks, that is the X.—Besides, the schooling that Peter got, was not such as, I think, could have taught him to speak when he was so far advanced in life, if he had had the best natural parts, and a greater disposition to learn than can be expected in any savage, who, not perceiving the immediate utility of speech, either for substance or self-defence, will not be disposed to take so much trouble as is necessary to learn an art so difficult to be learned, especially at an advanced time of life. And therefore, I rather wonder, that, at a common country school, such as Peter was put to, he has learned so many words, many more than I thought he had known, till I got this information from Mr. Burgess: and it appears that he has learned also the use of numbers to a certain degree; and his progress in music would appear to me very wonderful, if I did not know that music was much more natural to man than articulation. But, even with respect to it, I can have no doubt, but that, if he had been taught by such a master as Mr. Braidwood, he would long before now have spoken very perfectly. But, even from Mr. Braidwood, he could not have learned by imitation merely, nor even by precept; for Mr. Braidwood must not only have shewn him, by his own example, the position and configuration of the organs necessary for pronouncing such and such sounds, but he must have laid hands upon him, as he does upon his deaf scholars, and put his organs in the proper position, at least as many of them as he could reach in that way.

Peter, the wild boy, died on the twenty-second of February, 1785, supposed to be aged seventy-two.

A REMARKABLE STORY OF A DOG, WHICH PRESERVED THE LIFE OF THE LATE EARL OF CRAWFORD'S GRAND-FATHER.

THE life of the late earl of Crawford (who was the present earl's grand-father) is reported to have been saved in an inn at Flanders, about four miles from Ratisbon, as he was going to Frankfort, by his dog, which he had sent to be hanged, as thinking him mad; but the servant gave the dog to a soldier that was quartered at that inn; when his lordship came thither, the dog followed him to his bed chamber, but would not let him go into bed, still pulling him away by the tail of his shirt, till he tore it off, and then by his heels; at last his lordship obeyed the dog, barricaded the door, and sat up all night in a chair; after a while he saw the bed, with so much of the floor as it stood on, descending into the under room, among the robbers who were to have cut his throat; but finding him not there, they came up to get in at the door; whereupon he fired a pistol through it, and killed the drawer; after which he heard no more of them, when he from a window, by throwing his hat with a note pinned on it into the road, drew passengers to him, who released him, and found the house empty, and discovered the remains, or tokens, of several former murders; and among them, his lordship's servant, with his throat cut from ear to ear. But as for the dog, he was carefully kept as long as his lordship lived, and when he died, he left twenty pounds a year to a person whom he engaged to take care of him, for his maintenance.

It is said, that there is to be seen, at his present lordship's house at Edinburgh, a fine, large, capital painting of this story, performed by Sir Paul Rubens, or Sir Anthony Van Dyke, with an inscription under it.

REMARKABLE ANECDOTE OF KING HENRY VIII. THE ABBOT OF GLASSENBURY, AND JACK THE ABBOT'S COOK.

KING HENRY having a month's mind to the Abbot of Glassenbury's estate, (who was one of the richest Abbots in England) sent for him to his court, and told him, that without he could resolve him three questions, he should not

escape with his life:—The Abbot, willing to get out of his clutches, promised his best endeavours.

The king's questions were these:

First—Of what compass the world was about?

Second—How deep the sea was?

And Third—What the king thought?

The Abbot desired some few days respite, which being granted, he returned home, but with intent never to see the king again, for he thought the questions impossible to be resolved.—This his grief coming at last to the ears of his cook, he undertook upon forfeiture of his life, to resolve these riddles, and free his master from the danger: the Abbot willingly condescended.

So the cook put on the Abbot's cloaths, and at the time appointed, went to the court, and being like the Abbot in physiognomy, was taken by all the courtiers to be the same man:—when he came before the king (omitting other circumstances) he thus resolved his three questions:—

First—Of what compass the world was about?—He said it was twenty-four hours journey, and if a man went as fast as the sun he might easily go it in that space.

The second—How deep the sea was?—He answered, only a stone's cast; for throw a stone in the deepest place of it, and in time it will come to the bottom.

To the third, which I conceive, says he, your majesty thinks the most difficult to resolve, but indeed is the easiest, that is—What your highness thinks?—I answer, that you think me the Abbot of Glassenbury, when, as indeed I am but Jack his cook.

THE HERMIT OF VIRGINIA.

IN the time of the late American war, as a party of soldiers were traversing a forest in the interior part of Virginia, they discovered a cave of singular appearance, which attracted their attention. It bore the aspect of a regular improvement of art upon the almost perfections of nature. It was a little hillock in the side of a small rocky mountain; a compact, but beautiful green spread itself around the cave, interspersed with various kinds of fruit trees; and a small but well cultivated garden appeared in the midst, wherein arose a spring of excellent water: in a solitary corner of the plain a weeping willow hung its inverted branch-

es, and mourned to the sighing winds. The entrance to the cave was obstructed by the twisting wild briar, interweaving its vines with the boughs of a thorn tree: under this was a small aperture, through which a man might enter by bending to the ground.

Smitten with so romantic a scene, far in the wilderness, the soldiers determined to enter and inspect the cave; the mouth thereof they found barricaded with stones and pillars of wood; these were removed, and they entered the first part of the cavern. It was a grotto stored with fruit and roots, with a few rough antiquated implements of husbandry and materials for cooking: they followed a winding dark alley that led to a kind of a door, which opened into a small room that appeared as if it was hewn out of a solid white rock, illuminated by several loop-holes cut through the same. In one corner of this cavern sat the venerable figure of a man, on a stool, poring over a book of, to them, unintelligible characters; a sort of table stood beside him, and a couch with a mat of flags covered with leaves: a garment of sable crape shrouded his withered limbs; his white locks hung over his shoulders, and his silvery beard fell down upon his breast. At the sight of the strangers he started suddenly from his reverie, and addressed them in an unknown language: they stared at each other for some seconds, with much surprise; the Hermit then spake to them hastily, in broken English, "Who are you? why am I interrupted? What do you want?" The officer of the party answered, "Father, we come not to do you harm; chance has discovered to us your retreat; and curiosity led us into your dwelling: if we have transgressed we beg your pardon, and will retire if our presence is disagreeable or inconvenient: but before we depart I beg the favour to offer you any assistance you desire, which is in our power to grant. "I want nothing," replied the Hermit, and immediately sat down and resumed his studies; nor could they prevail on him to utter another word: convinced that their company gave him uneasiness, they withdrew, and the Hermit closed the doors after them.

On their return to camp, they put up at a village upon the borders of the forest, about ten miles from the Hermitage, where they related their adventures; the people informed them that they had known this Hermit for several years, but how or when he came there, or where he came from, no one could tell; they esteemed him as a kind of prophet; he had foretold many events which took place in the time of

the American war, long before they happened; they had frequently offered him assistance, which was commonly refused, and when accepted he never shewed any signs of gratitude to his benefactors; nor even thanked them for their favors; he had commonly made it his practice once a year to visit the sea-port, and at no other time was known to mingle with society. So singular a character wrought such an impression on the mind of the officer of the party, that he determined to become more acquainted with the Hermit, and for this purpose frequently visited his cell, while he remained in those parts, but could never induce him to converse on any subject, or make any further discoveries. Several years afterwards, as this officer was journeying near the place, he heard that the hermit was dead; curiosity led him to the cell, when, in a niche of the rock, he discovered a small box, containing a bundle of manuscript papers, written in the German language; he brought them home with him and procured a friend to translate them; they were principally copies of letters, from the Hermit to his friend in Germany by which it was discovered that he was a German by birth, and on account of some youthful misfortunes he had chosen his present retreat.

A BLASPHEMER CARRIED AWAY BY THE DEVIL.

IN the year 1553, near Belsina in Helvetia, three prophane wretches, playing at dice on the Lord's day; one of them named Strick Scheteras, having lost almost all his money; at last expecting a good cast, he broke forth into this blasphemous speech, "If fortune deceive me now, I will thrust my dagger into the very body of God, as far as I can."

The cast miscarrying, he threw his dagger up against Heaven with all his strength; when behold the dagger vanished, and five drops of blood fell upon the table before them; and immediately the devil appeared in the room, and carried away this blasphemous wretch, with such a noise, that the whole city was astonished; the other two distracted with fear, strove with all their might to wipe the drops of blood from off the table; but the more they wiped, the clearer they appeared.

The rumour of this dreadful accident brought a multitude of people to the place, where they found the two gamesters

washing the board, whom they bound in chains, and carried towards the prison; but in going through the gate of the city, one was struck dead, and a number of lice and worms came creeping out of him; and the third, in order to avert the divine indignation, the citizens, without any further trial, put to death.

As for the table with the spots of blood on it, the citizens reserved it as a monument of this fearful judgment.

RINALDO RINALDINI.

[*Continued from vol.* 1, *page* 477.]

RINALDO slept but little, and left the castle at day-break, to visit the dwelling of the old man, with whom he had lately become acquainted. He followed the course of the river, entered the small valley between the hills, and came to a plain surrounded by steep rocks. Before him was an olive grove, through which a pathway led directly to three marble statues adorned with hieroglyphics, and behind them stood an altar with a beautiful basso relievo, under which was this inscription, in Greek characters:

LIKA SARABTALAM.

Rinaldo was deeply engaged in contemplating these figures when he descried a tall thin old man coming towards him with an olive-branch in his hair, and a hermit's serpentine staff in his hand. This man saluted Rinaldo, saying,

"Welcome, honourable stranger, who yesterday spoke with our great and beloved master!"

Rinaldo made him a bow of thanks, and he proceeded thus:

"You contemplate these figures and the inscriptions they bear with so much apparent curiosity, that I can read your wishes in your eyes. As to the words *Lika Sarabtalam*, they signify *the creator of the world*, and the same as the Peruvians call Viracocha. He is represented by the figure you there see, of an old man, symbolical of the eternal all-creative unity. The three flames that surround his head are the symbolic number of perfection. His extended hands, in which are placed the sun and the earth, are the symbols of the first number that arises out of unity, the number of creation and the type

of production. The sun and the world are links of a chain. The body of the column is the symbol of harmony, and is sculptured with the heavenly lyre. It rests on seven books, which are the seven books of the secrets of nature, and are sealed with seven seals. The four cords of the instrument are the symbol of the tetrachordon, the union of harmony the number four. This also is the symbol of the fitness of things as arising also out of the mathematicial point, line, superficies, and depth. These hieroglyphics express the whole of nature, namely, existence, organization, plurality, and motion."

Rinaldo beheld his informant with surprise, and was about to inquire after the old man, when he himself appeared in the same dress in which he had seen him the preceding day, and saluting him in a friendly manner waved his hand saying, "Well, my son, you have kept your word." He then conducted him through flowery fields, and said, "This is the valley I inhabit. It still retains its most ancient name, and thence I am called in the neighbourhood the old man of Fronteia, a name which is now grown so general that I have adopted it myself."

It may easily be conceived that Rinaldo was much struck with the name mentioned in Olympia's letter, and which recalled to his mind the account given him by the marquis Romana of this man, with whom he had become so unexpectedly acquainted, and was now conversing. At this sudden discovery the forms of Olympia, the marquis, and the captain seemed to stand before him, and he knew not whether to advance forward with the old man, or to hasten away from his presence and return home. He dreaded a meeting with these persons, thought himself betrayed, and considered his aged companion as his mortal enemy.

Having arrived at a small altar the old man plucked two roses, laid them on the altar, raised his eyes to heaven, and cried with a loud voice, "A sacrifice of friendship!" He then turned to Rinaldo and said, "Stranger here you are in safety."

"What should I fear?" said Rinaldo, in a proud tone.

"Men," replied the old man, and went on without seeming particularly to notice the inquiry.

"Men there are every where," answered Rinaldo, "and I have nothing to fear that others may not fear also."

"With us," continued the old man, "I have told you, you are among friends."

Rinaldo now proceeded with his conductor without speaking another word, and the latter showed him his dwelling which was built in a very noble and antique style. Upon the mountains stood hermitages which, as the old man said, younger men than himself inhabited, but who devoted themselves to various studies and of contemplations.

"Is the number of your young men great?" inquired Rinaldo.

"Thrice seven replied the old man.

They now entered the house, in the middle room of which the old man regaled his guest with an excellent breakfast, while himself ate only a few spoonfuls of honey, and some thin slices of white bread. He drank no wine and his beverage was milk.

"Have you lived here long?" asked Rinaldo.

"Not long," answered the old man, "and yet longer than the age of man."

Rinaldo cast at him a look of doubt and surprise, and at length inquired:

"You have already exceeded the usual bounds of the life of man?"

"Twice," was his reply.

Rinaldo now beheld him with increased surprise. But the old man seemed not to notice it, and Rinaldo was about to inquire further, when he heard female voices singing, and saw two young women in veils pass by hand in hand.

"Who are these?" said Rinaldo.

"Two of my scholars," replied the old man.

"Do women live here also."

"Daughters of wisdom, priestesses in the temple of Nature and of Truth."

Rinaldo was again silent, and the old man invited him to accompany him to a simple apartment, where he found a couch on which the old man seated himself, and Rinaldo followed his example.

The old man now broke silence and said,

"From my earliest youth upwards, I was a friend and eager inquirer into all mysteries, and to this day I must tell you, that I have always succeeded in developing the secrets of all ages and nations."

Rinaldo beheld him with surprise, and the old man proceeded.

"I studied the symbolical mythology of the Greeks and Egyptians, the theogony, cosmogony, and all the sacred learning of the most antient nations; I studied the shaster

of the Gentoos, the zendavesta of the Persians, the edda of the Icelanders, the chou-king and ly-king of the Chinese. I developed the nature of the kakosophia and kakodæmonia, studied the anthroposophia, and at length became what I am now, a true theosophist. This name I have now adopted. You must imagine it took a long period of time to accomplish so much, and that time heaven has granted me."

Here the theosophist paused, and then said,

"Friend, why did you quit the castle without mentioning your intention? You have caused uneasiness there on account of your absence."

"To whom?" inquired Rinaldo.

The old man made no answer but pointed to a large mirror formed of a plate of polished metal. Rinaldo looked, and to his utter astonishment, beheld Laura and Ludovico as it were in person before him. The motion of their hands and features shewed they were conversing on some subject very interesting to them.

"I hear them speak," said the old man.

"Speak?" said Rinaldo.

"You cannot hear them," returned the old man, "but I hear with the cast of the soul, which brings me close to them."

"What do they say?"

"The lady is uneasy at your departure, and your servant is telling her, he imagines you are gone only on some little excursion; but she is not satisfied with this explanation."

Rinaldo was silent for a few moments, nor did the old man disturb his reflections. When Rinaldo again turned his eyes towards the mirror, he saw Laura in her chamber and the secretary in her arms. He turned his eyes and said,

"Friend, you are a great man."

"What I am you may be also," said the old man; "I am not the only man of my kind in the world."

Rinaldo now with a deep sigh asked, "Do you know me?"

"Why should I not?" replied the old man, and pointed to the mirror.

Rinaldo looked again, and beheld his own likeness in his banditti dress, upon the Appennines, in front of Donato's hermitage. He started and said, "Do you know Donato."

"Why should I not?" inquired the old man, and again pointed to the mirror, where Donato appeared labouring in his garden.

"I will," said the old man, "shew you some other per-

sons of your acquaintance. Behold the mirror; they will pass across it."

Rinaldo now perceived the Prince della Roccella, the father of Aurelia. He seemed pacing to and fro in an apartment, and reading a book. The scene changed, and Rinaldo beheld the inside of a cell in a convent, where Aurelia lay asleep upon a bed. He sighed and cast his eyes downwards. When he again raised them he saw the countess Martagno sitting in an arbour and weeping. Rinaldo now sighed with increased emotion, and the scene again changing; a female pilgrim appeared travelling in a desart country. It was Rosalia.

"Is she still alive?" cried Rinaldo.

"She is," replied the old man.

"Shall I again see her and speak to her."

The old man seemed to reflect and then said, "Upon that I cannot answer with certainty to-day."

Rinaldo was silent, and the old man asked, "Would you see any more of your acquaintance?"

"None," replied Rinaldo.

A curtain of blue silk now fell and covered the mirror, and Rinaldo repeated, "Friend, you are indeed a great man."

The old man smiled and said, "Mere magic. Upon you my pride does not repose."—After a short pause he continued, "You shall see how deeply I am versed in the obscure mysteries. I will show you all the degrees of the celebrated Krata Repoa which comprehended the sacred science of the Egyptians. I have unveiled it. My young men and young women shall perform that spectacle before you. It will at least serve as a subject for conversation and of reflection."

Having said this he arose, took Rinaldo by the hand, and introduced him into a beautiful hall, whose walls were painted with symbols of the gods of all nations, and many allegorical statues stood beside the windows. It was also decorated with a gallery, and a beautiful ceiling representing Edipus answering the riddle of the Sphynx.

In an antichamber soft music was heard accompanied with female voices. Meanwhile the old man walked in silence to and fro across the room with Rinaldo.

When the music ceased, the old man said, "Man consists of body and soul. Both seek their particular pleasures and enjoyments. I envy not each what it desires, within the limits that are permitted. Harmony is the chain that

unites all beings—the universal law of all things. You know what has been said of the music of the spheres. I love music, whether vocal or instrumental. Both lie within us, and we give and receive it with pleasure. The highest expressions of delight are very pleasing music to the ear of those who understand them. Even pain has its appropriate chords, adapted to feeling and harmonious hearts."

As he said this a table was brought in covered with a variety of food and drink, of which the old man pressed Rinaldo to partake. Himself only ate some thin slices of white bread, a couple of spoonfuls of honey, and some ananas; his drink was milk.

When the table was removed the theosoph took his visitor by the hand and led him into another apartment, on the black marble cornice of which were inscribed in letters of gold, the words,

KRATA REPOA.

"Here," said he, "you shall see the spectacle I promised, called the Krata Repoa," and then he reclined on a couch. Rinaldo followed his example.

BOOK VI.

RINALDO received from the old man some previous instruction relative to the secrets of the Egyptian mysteries, and then saw the spectacle performed, in which the initiated went through all the seven degrees of Krata Repoa. He saw him ascending the *holy ladder*, consisting of seven steps, amid thunder and lightning—heard the *language of Hierophants*—saw the *gate of man* and the *black chamber*, the *temptation scene* of the priestesses, opposite to whom the initiated stood, the *water scene*, the *serpent chamber*, the *griffin* and the *columns*. He saw the initiated pass through the *gate of death*, and refuse the *crown;* beheld him in *Orcus*, and heard the lessons given him. Here he fancied he saw the battle of the shades, the *pit of the fiend*, and the *dead virgin*. He saw the battle of *Orus and Typhon*, and the great *trial by fire*. He saw the initiated before the *gate of the gods*, the *priests' dance*, representing the course of stars, after which the initiated drank the drink of Oime-

las, and his trials ended in his final reception into the great sanctuary.

This spectacle having continued a long time Rinaldo was again regaled with refreshments, after which the old man said, "Now, my friend, return to the castle you have left, where your presence will this night be needful. Think of your friend at Fronteia, and ponder well in your heart what you have seen and heard."

Rinaldo now took his way to the castle, where he banished by his presence all the uneasiness his absence had occasioned.

At length the family retired to rest, but sleep still shunned the eyes of Rinaldo, till towards midnight there was suddenly a loud confused noise in the castle. He heard the clashing of swords, the barking of dogs, a loud cry from without, and at length the report of two muskets.

Upon this he sprang from his bed, threw on a bed-gown, took a pair of pistols and his sabre, and ran to the hall, where he found Laura and her father pale and trembling. The maid servants were there with lights, and equally terrified. The noise of arms still increased, and the firing grew louder and louder.

"What is the matter?" said Rinaldo.

"The castle is attacked by robbers," cried a servant who was wounded. "We are too weak to repel them, and several of my fellow servants are killed."

Ludovico now rushed by with a drawn sabre, crying, "Let us defend the entrance of the hall."

Rinaldo flew to the hall door, while the robbers were pressing upon the marble stairs in triumph.

"Halt!" cried Rinaldo, with a voice of thunder; "say who you are, what is your will?"

"Who dares to ask us?" said one of the troop.

"I do," replied Rinaldo.

"Aha! not so free with your orders. If you do not make way it will cost you your life."

"Halt! I say, and take notice with whom you have to deal."

"Back, and lose not your breath in idle words."

"Halt! and beware my name do not strike you to the earth."

Here the robbers burst into a laugh, and one of them replied, "Men who fear not your sword will laugh at your name."

"Not at mine!"

At this they laughed again, and cried, "forwards." But Rinaldo cried out to them in a dreadful voice, "halt, 'tis the command of Rinaldini."

At this the robbers were struck, and at length one of them inquired, "where is Rinaldini?"

"I am he," replied Rinaldo.

"Profane not that celebrated name. I have served under Rinaldini, and know him."

"If you know him, come hither, and order your comrades to halt."

Rinaldo now quitted the door way, and walking back to the middle of the hall, took a light from one of the women. Ludovico also, to whom Rinaldo had given a hint to that effect, did the same, and lighted the candles in the chandeliers. Meanwhile Rinaldo continued in his place, and the baron and Laura, in trembling expectation, waited to see what would happen.

The man who boasted that he knew Rinaldini, now bid his companions who were pressing through the door way to halt, and going up to Rinaldo with uncertain steps, paused, looked stedfastly at him, dropped the point of his sabre, and said,

"Great captain! I bend my knee to you. Yes, you are Rinaldini, my most renowned captain!"

Upon this the whole troop instantly exclaimed, "Viva Rinaldini!"

"I cannot" said Rinaldo, "return, or even accept your salutation, till I find you obedient to my commands."

"Pronounce them," cried they all as if with one mouth.

"Pronounce them," repeated one of the troop.—"Pronounce them, most renowned captain. That which we are bound to give you, you shall receive."

"Then I command you," said Rinaldo, "immediately to leave this castle."

Upon this a silence at first prevailed. Then a murmur arose, and at length one of them stepped forward, and said,

"We have no money, and are destitute of the means of subsistence. For this reason we have undertaken this enterprize, in which we have succeeded. You know, captain, whither necessity will drive us. But to shew you how great a respect we feel for such renowned men as you, we will leave the castle if you will promise to come to us, and stay with us for a while as a friend. If you refuse this we will not go. For however brave and famous you are, you will see that force shall not drive us hence. Count our

number; we are eighty of us in the castle, all armed, and none of us afraid of death. Resolution is our constant companion, and there are thirty more without, who are by no means unworthy to be called our fellows in arms."

"Are you," said Rinaldo, "captain of these brave fellows?"

"I am."

"Your name?"

"Luigino."

"Then come forward and prepare for battle. You shall have the honour to fight with Rinaldini. If you are victorious, do what you please in the castle; all I recommend is humanity. If you are beat, depart together with your people. These are the conditions of the battle."

Luigino beheld him with astonishment, and said, "I will not fight with you."

"Then, in the presence of your people," replied Rinaldo, "I call you a cowardly cut-purse."

"By heavens, captain," said Luigino, "I am no coward, nor will I suffer myself to be called so even by you." Thus saying he drew his sabre.

Laura now started with impetuosity, and threw herself into Rinaldo's arms, saying, "You shall not fight; nor shall you thus hazard your life for us. We will come to a compromise with these men and give them what they want. Is it not enough that we are indebted to you for our lives? Must we see our benefactor and preserver bleed for us?"

"Go, Luigino," said Rinaldo, "and declare that a maid has deprived you of the honour of fighting with Rinaldini. I know and acknowledge you to be a man of courage."

"Luigino put his sword in the scabbard, and said, "We will go."

"Not so," said the baron, holding out a small box. "Here, take this money," continued he, "and buy what you want." Meanwhile Rinaldo took a ring from his finger and said, "Luigino, wear this ring as a token of remembrance."

Luigino took the ring, and asked in a tone of disappointment, "And will you not come to us?"

"I will," replied Rinaldo.

Upon this the troop hallooed, and a general cry arose of "Viva Rinaldini!"

"Leave this man with me," continued Rinaldo, "he fought with me in the Appenines. He will shew me the way."

Luigino turned towards him, and said, "Brave Nero, who fought under Rinaldo, stay with your captain, and bring him to us soon." Having said this, he took Rinaldo's hand and pressed it, saying, "This moment I shall never forget!" Then turning round, he gave his companions a sign, who rushed down stairs and out of the castle with Luigino at their head.

Rinaldo now gave Ludovico and Nero a hint to leave him, as did the baron to his attendants; and Rinaldo remained alone with him and Laura.

"You have heard," said Rinaldo, "my most sacred and important secret, and many others have heard it also. This renders it absolutely necessary I should immediately take my leave of you. The persecuted and proscribed robber-captain can never more be seen in your family, or become the object of your friendship and hospitality. Your rank and situation, as well as the laws, forbid it. Night, which conceals all things, will also hide me from you. Farewell! I must depart."

"Your generosity," said the baron, "has discovered your secret in order to save us from instant death. This night is indelibly impressed on my memory. Nor do I lament any thing so keenly as that you must leave us. Twice you have saved my life, and I am doubly your debtor. How shall I—How can I compensate you?"

Rinaldo. You can.

Baron. Indeed!

Rinaldo. You can.

Baron. Then I am richer than I imagined. That which I can I will.

Rinaldo. Promise that you will grant my request.

Baron. I do:—and rejoice that I can repay you by its fulfilment.

Rinaldo. My request then is, that you will give your daughter to the man she loves.

Baron. *(starting.)* Heavens! What have I promised?

Rinaldo. You have passed your word.

Baron. *(hesitating.)* Alas!—then take her.

Rinaldo. You misconceive me. I am not the man of her choice.

Baron. *(reviving.)* Did I, indeed, mistake you?

Rinaldo. Give her to the man she loves. Remember your promise.

Baron. I am your debtor, and will pay you. I will keep my word. She shall have him.

Rinaldo. Laura! I shall now depart happy; since I know you are so.

Laura first embraced her benefactor, then threw herself at her father's feet. Rinaldo left the hall, sent up the secretary, gave orders to saddle his horse, and with Ludovico and Nero left the castle.

By day-break they had proceeded a considerable way, and the castle was no longer in sight. The sun arose in all the splendour of majesty, and Rinaldo dismounting from his horse gave Ludovico the bridle, and threw himself down beneath a tree. Ludovico and Nero followed their captain's example at some distance, and the horses began to graze.

Rinaldo sighed deeply, and, as his manner was when his heart was full, thus communed with himself: "That for which men thank my courage and my name, is to me a curse Yet, though banished, dishonoured, and persecuted, I have, it is true, already eluded innumerable evils. But I have, alas! shed blood. How many have fallen by my side How many have I sent to the grave! Ah, what prophetic? voice could have foretold me such a life, when rocking me in the cradle of infancy! Alas! what fate tore me from my peaceful vales—from the spring whose pure lymph fed both me and my goats in the solitude of pastoral innocence and virtue? Alas, alas, alas! what am I become?"

"Does the captain often thus talk to himself?" said Nero.

Ludovico gave a nod of assent, and made a sign for him to be silent. Meanwhile Rinaldo proceeded thus:

"Shall I then never find repose?—The mariner rejoices, when the storm is past, in the security of the harbour, and forgets the dangers of the seas; but to me no friendly port affords a welcome or a shelter."

Having paused awhile, he inquired of Nero how he came to Sicily: upon which Nero approached him, and said, "When you sent me to Rome, captain, our friend Cinthio came in search of me and Nicolo, and took us with him into Calabria. There I had a quarrel with one of my comrades, whose skull I split. As this man was a particular friend of Cinthio, I did not care to see him again, and came into Sicily. Here having no other means of living I had recourse to my old trade"

"How long have you been with Luigino?"

"Six months."

"Do you do well?"

"Pretty well—but not so well as with you."

"Where does Luigino harbour?"

"In the mountains of Cerone."

"Is it far from here?"

"We may arrive there about dusk."

"Shew me the way."

They now mounted and trotted on. They dined at a miserable village, and before sun-set arrived at the mountains of Cerone.

They had scarcely advanced a hundred paces when they heard a horn, and after that several others. This was the signal given by Luigino's out-posts. They soon came to a valley where Nero gave a signal, upon which twenty of the banditti surrounded them, and raised a dreadful cry of rejoicing, after which they escorted Rinaldo to Luigino amidst cries of "*Viva valoroso Rinaldini! valorosissimo captiano del mondo!*" Upon which Luigino sprang out of his tent and helped Rinaldo to dismount.

The joy and confusion occasioned by the presence of the celebrated Rinaldini was very great, and even Luigino thought himself highly honoured by the most renowned captain of banditti of his day visiting him in his tent and sleeping on his bed.

At break of day, Luigino perceiving his guest was already up, came to him with a proposal which was the result of his nocturnal reflections. It was no less than that he would take the command of his troop, and thereby, as he expressed himself, render it, through him, immortal.

"Friend," replied Rinaldo, "I am heartily obliged to you for your disinterested offer: but I cannot avail myself of it, since I am resolved to leave Sicily and go to some other country, where I may pass the remainder of my days in tranquillity and repose."

In vain did Luigino exert his utmost eloquence: for Rinaldo persisted in his intention. He staid with him, however, the remainder of the day, and on the following took his departure with Ludovico and Nero.

Towards evening they reached an inn belonging to a village from which it lay a few hundred paces distant, and out of the great road. The landlord, however, came out, and said, his house was so full of company that he could not give the chevalier a decent bed; and that besides, a gentleman and lady had just arrived, together with their attendants, who would go no further that night, and had engaged the last bed his house afforded. But Rinaldo having no inclination to lengthen his day's journey, declared he would put up with any accommodations he could have,

and immediately entered the inn-yard, where, as he dismounted, he cast his eyes upon a carriage from which the horses had just been taken off, and, as he was giving some directions relative to his baggage, he descried to his great astonishment, his long lost Signora Olympia; nor had he recovered his surprize before he saw his enemy the Corsican captain come round from the other side of the carriage.

The latter no sooner perceived Rinaldo than he drew a pistol from the coach pocket, and furiously rushed on Rinaldo, at the same time exclaiming, "Ha! villain! have I found you at last?"

As he said this he fired, and the ball grazed Rinaldo's left shoulder. Meanwhile Olympia screamed, and threw herself back in the carriage.

Ludovico no sooner saw what passed than he levelled his musket and fired, by which he broke the captain's right arm, who fell, and cried with all his might—"Shut the gates! In the name of the king, seize this man! Rinaldini is here!"

Upon this a general confusion and uproar arose, and the landlord, his servants and waiters, the attendants of the captain, some muleteers, coachmen, and a couple of dragoons who were stationed there as patroles, fell upon Rinaldo with horsewhips, sticks, spades, pitchforks, and sabres.

A waiter ran to the gate to fasten it, but Nero shot him through the throat, and instantly galloped out of the inn full speed.

Rinaldo attempted to take out his pistols, but was suddenly seized from behind, and thrown down before he could fire. Six men fell upon him at once, who bound his feet and tied his hands behind his back.

Ludovico cut down one of the captain's servants through the head, and cut off half the arm of another, but he received a blow on his head and fell, upon which he was treated like his master. He gnashed his teeth, and impotent rage distorted every feature of his face.

Rinaldo beheld him with a look of reproach, and said, "For shame, Ludovico! Why those unmanly gestures? Every one has his destiny, and our hour is come."

"'Tis not that that enrages me," said Ludovico roaring with rage; "but that a handful of cowardly lubbers should thus overpower us, and that we have not fallen fighting man to man in open combat."

"Such is the will of fate," replied Rinaldo; "be peaceful and quiet—we are not yet on the scaffold. But even should

we end our lives there, yet we are not at present in a situation to help ourselves."

Meanwhile the captain had strictly enjoined the landlord and the dragoons to keep the strictest guard over the prisoners, and told them the price they would receive from government for their extraordinary valour. Hence they resolved to watch them throughout the night, and the next morning to proceed with them in triumph and deliver them up to the nearest tribunal.

The prisoners were therefore brought into a room, where they were strictly guarded. The captain was carried to bed, his wounds dressed, as well as could be done, till a surgeon should arrive, and Olympia remained in the greatest embarrassment and distress.

Meanwhile the landlord collected together all those who had taken an active part in the struggle and in securing the prisoners, and thus addressed them :—"See, upon this table I have set down, in chalk, the proportion each of us is entitled to receive of the price set by the government on the head of Rinaldini. This is the account as exact as a parish rate. Besides which, we shall also gain great fame and honour, and the thanks and respect of the whole island, and my inn will become extremely celebrated and frequented."

"But," said one of the muleteers, at the same time twisting his cap from his right to his left ear, "do you think Rinaldini's gang will leave one stone of your inn upon another?"

With this question the landlord seemed much struck, and asked with the utmost anxiety, "Has he then a gang?"

"You fool!" exclaimed the muleteer, that you may easily imagine—a band of fellows that fear not all hell, were it collected together against them. As for me, were I in your place, I would have opened every gate and door of my house that he might escape. That would certainly have turned to better account than that you will now have to settle with his gang."

"True," said the landlord, "but then I will quit the place, and with the money I receive open an inn elsewhere."

"That is an excellent plan," cried several of the company.

The landlord was about to answer, when he was sent for by Olympia. He went out to her immediately, and Olympia taking him aside, said,

"Landlord, you are a most fortunate man that Rinaldini has been taken prisoner at your house: but whatever you may

gain by it will be doubled by him if you could find means to favour his escape."

"Most beautiful lady," replied the landlord, "that is now impossible. It might be done were not these curst dragoons here.—And then my duty and allegiance as a subject—"

"Certainly," said Olympia, interrupting him, "you are a brave fellow; I frankly confess to you I only wanted to try you, for you cannot doubt that I shall be very glad to see this enemy of the captain, my brother, punished. I only wanted to know if the villain were in safe hands. I find he is, and shall also reward you. Now I shall sleep in peace, since I am under the roof of so honourable a man."

Olympia now retired, and the landlord murmured as she went, "A very good lady indeed!"

Rinaldo desired to have some wine and refreshments, which he obtained, and Ludovico, who had come to himself, was now as firm and resolute as his master was discouraged and cast down. They began to converse in their robber-jargon, of which their guards did not understand a word, and talked of their misfortunes and present situation; when Rinaldo confessed he intended to take poison. But Ludovico advised him by no means to be so rash and precipitate, and began even to hope some help might soon arrive.

Rinaldo. From whom can you expect it?

Ludovico. That I know not, but yet I have hopes. My courage has unexpectedly returned, and I am fully persuaded we shall not die this time. And in fact 'tis much the same to tear our entrails by poison, or to be burnt to death. Death is death, and pain is pain.

Rinaldo. Do you think so?

Ludovico. 'Tis certain. But three things vex me horribly.

Rinaldo. What are they?

Ludovico. First, that the ball did not go through the captain's head: secondly, that a parcel of muleteers and drivers should master us: and thirdly, that Nero has forsaken us like a coward. Had we all three stood by each other and cut our way out, the rascals would have had the worst of it, or I will acknowledge myself for a coward.

Thus they conversed till midnight, and at length fell asleep on their bed of straw.

After a time they were suddenly waked by a noise, and starting up beheld two men in the room with daggers, while their guards lay snoring on the ground.

"Who is there?" said Rinaldini.

"Hush! captain," said they; "we are come to save you."

Rinaldo thinking he knew the voice, asked, "Are you not Nero?"

"I am," replied he; "the house is surrounded, and I and one of my brave comrades have found our way in. 'Tis now day-break—be quick and rise." Upon this they cut Rinaldo's cords and helped him up.

"Nero," said Ludovico, "I have been unjust to you; I accused you of being a coward; I beg your pardon, my brave comrade!"

"Aha!" replied Nero, "that I expected: but no matter; I set off and fell in with Luigino's out-posts, from which I dispatched a man to the captain, informing him of what had happened. The other eight I took with me. We mounted, and here we are. Luigino I am sure is not far off."

"Nero," said Rinaldo, "I will certainly reward you and your comrades handsomely for this service."

"Come, captain, down stairs. Here are arms should there be any alarm."

Thus they slipped out, and all remained quiet in the house. The rest of the party waited in the court, and took as many horses and mules from the stables as they wanted, and then an alarm was given.

A rocket then appeared in the air before the inn. "Ha!" cried they all, "That is Luigino's signal." They were incapable of restraint, and six balls were fired at once into the room, where several men where lying upon straw, and thereupon a dreadful cry arose.

At the same time the gate was broke open by those without, and Luigino's party rushed into the yard, where the alarm was given in all quarters, and the stables instantly emptied.

When Luigino found Rinaldo was saved he embraced him, and at the same time gave the signal of departure. The robbers, however, fired off their pistols towards the above mentioned room and stable, and set off with their booty. They had scarcely advanced a hundred paces before they heard the alarm-bell rung, and looking behind them, beheld the whole inn in flames.

A wild outcry prevailed throughout the premises; and Rinaldo's heart misgave him. He covered his face with his hands, and pursued his way to the mountains.

[*To be Continued.*]

TWELVE SONS BORN AT A BIRTH.

THE countess of Isebart obstinately refusing to believe that a poor woman in Germany had been brought to bed of three legitimate children at a birth, was afterwards convinced of her mistake, being herself delivered of twelve sons at a time. This she was so much ashamed of, that she kept but one, giving the other eleven to a faithful chamber-maid, with orders to drown them directly, and at the same time to tell any one that should ask her what she carried with her, that she carried young puppies.

The count, who was just come from hunting, met the maid, and having asked her what she carried in her apron, she answered according to the instructions of the countess. But the count not being so easily imposed upon, the maid was obliged to shew him the children. He was surprized at the sight, and much more at hearing they were his own children.

He however concealed his just indignation, and took care to say nothing to the countess, ordering the chamber-maid to do the like. He then gave these children to nurses, and caused them to be brought up, unknown to the countess.

Six years after he caused a feast to be prepared in his castle at Weigarton, where he caused his twelve sons to make their appearance in presence of his wife, and of all the guests.

She was greatly surprized; and after having humbly asked pardon, both of God, and the world, and having expiated her crime, by a very serious repentance, she founded the monastery which is visited by all curious travellers; and the tombs of the twelve counts, which are there shewn, are standing monuments of the authenticity of this extraordinary narrative.

CUSTOMS OF THE CREEK INDIANS,

Written by Col. Benjamin Hawkins, Agent for Indian Affairs of the United States, South of the Ohio.

1. AMONG the Creeks a remarkable annual ceremony is performed, called the *Boosketub*. It is celebrated in July

or August. The precise time is fixed by the Mico and counsellors of the town, and is sooner or later, as the state of affairs or the earliness or lateness of their corn will allow. In Cusctuh these rites last eight days. In some other towns of less note they continue but four days.

This is a most happy institution. It answers the purpose of a forgiveness of injuries among the people. It restores man to himself, to his family and his nation. Its Lethean quality buries in oblivion all past offences, and absolves the Indians from all crimes except murder. It restores peace and order to society, and renews the whole aspect of civil affairs. Ceremonies which produce such powerful effects, are not performed without great form and parade. The manner of going through them is as follows:

1st. day—In the morning the warriors clear the yard of the public square in the village, and put a quantity of white sand in the centre, where the *acee* is brewed. This quadrangle consists of four buildings of one story, facing each other. Their dimensions are about forty feet by sixteen, and the entrance is at each corner. Each building is a wooden frame, supported on posts set in the ground, and covered with slabs, open in front like a piazza, divided into three rooms, and the back and ends clayed up to the plates. Each room is divided into two seats: the front two feet high, extending back half way, covered with reeds or slabs, then a rise of one foot, and it extends back, covered in like manner, to the end of the building. On the seats they lie or sit at pleasure.

The *acee,* called by the traders black drink, is a strong decoction of the leaves of the cassine yapon, a species of ilex growing in the woods there about. They have a regular method of making and delivering it to all who attend. Much formality is observed in every thing relative to its preparation and distribution.

In the middle of the square, the men place four logs of wood, each of the length that a man can reach by extending his arms. They put the ends together, directing them to the four cardinal points. In the middle of these they kindle the fire, as early in the morning as practicable, and always by friction. On this occasion all the *old* fire in the village is extinguished, and the *new* fire is carried to every house, and employed for all domestic purposes.

On the subject of these solemn rites, *Esau Haujo*, great medal chief of Tookaubatche, and speaker for the nation in the general council, declared that his opinions, derived

from his early education, was, there is an *Esaugetuh emisse*, (or master of breath) who gave these customs to the Indians as necessary to them, and adapted to their condition; and that to follow them entitled the red people to their care and protection in war and difficulties. He said they considered the *Boosketuh* and their physics as proofs of the goodness of *Esaugetuh emisse*, who communicated them in old times to the red people, and assured them that by observing the practices they would be singularly benefited.

During the first four days, the four logs of wood are to be gradually consumed by fire.

It is now that the *Pinegungau* (or turkey dance) is performed by the women of the *pinmulgee* (or turkey tribe) and while they are dancing, the *possau* is brewed. This is a powerful emetic. The *possau* (or decoction of button snake-root) is drank from twelve o'clock to the middle of the afternoon. After this the *Tocoynlegau* (or tad-pole dance) is danced by four men and four women. In the evening they dance *Enchaubungau*, and continue it until daylight.

2d day—This day, about 10 o'clock, the women dance *Hobobungau* (or the gun dance.) After twelve o'clock the men go to the new fire, take the ashes, rub them on the chin, the neck and belly, and then go and jump head-foremost into the river. They return into the square. Then the women, having prepared the new corn and other provisions for the feast, some of the new corn is taken by the men, and rubbed between their hands, and on their faces and breasts. After which they feast.

3d day—They sit in the square.

4th day—The women go early in the morning and get the *new* fire, clean out their hearths, sprinkle them with sand, and enkindle the new flames. The men finish burning the four logs. They take ashes, rub them on their chins and downwards, and afterwards go into the water. After this they dance the *Obungau-chasico* (or long dance.) They eat salt this day.

5th day—They get four fresh logs, and place them as on the first day. They drink the *Acee* or strong decoction of the Cassine; and, while the decoction of it is boiling, they put some fish and corn into the fire.

6th day—They remain in the square.

7th day—Passed as the 6th.

8th day—They get two large pots, and their physic plants—1, Miccohoyon juh; 2, Zoloh; 3, Achenau; 4,

Cuppsuposcau ; 5, Chulissau (the roots ;) 6, Tuckthlaulusste; 7, Toteculhillisowau ; 8, Chosœnsuckcaufukah ; 9, Chofemussee ; 10, Hillishutke ; 11, Totecuhchookissee ; 12, Welaunuh; 13, Oakchonutchico; 14, Cohallewaugee. These plants are put into the pots, and beaten up with water. The *Elicchulgee*, chemists, or, as the traders call them, physic makers, blow into it through a small reed : then it is drank and rubbed over the joints of every one of the men until the afternoon.

Next day they collect old corn-cobs and pine burs, put them into a pot, and burn them to ashes. Then four virgins bring ashes from the houses, put them into the pot, and stir all together. The men get white clay, and mix it with water in four pans. One of these pans of clay, and one of ashes, is carried to the cabin of the *Mico*, and the other two to the warriors' cabin. They then rub themselves with the clay and ashes. After this, two men, appointed to that office, bring some flowers of the Itchauchulepucpugge, which is a sort of dwarfish tobacco, or, as the name imports, "blossoms of the old man's tobacco." These had been prepared on the first day, and put into a pan in the Mico's cabin. A little of this is given to every one present.

The *Miculgee* (or kings) and the *Istechaugueulgee* (or beloved men) then go four times around the fire, and at every time they face the east, they throw some of these flowers among the flames. They then go and stand to the west. The warriors succeed, repeating the same ceremony.

Then a cane is stuck up at the cabin of the Mico, with two white feathers on the end of it. One of the *Thloutloulgee* (or fish tribe) takes up the cane just as the sun goes down, and marches towards the river, all following him. When he gets half-way, he gives the death whoop. This he repeats four times, and comes to the water's edge. They then all arrange themselves as close as they can at the margin of the stream. He strikes the cane at the margin. They then put a fragment of the flowers of tobacco on their heads, and in each ear ; and, at a signal given, four different times, throw some into the water ; then, at a given signal, all plunge into the river, and gather four stones from the bottom. With these they cross their breast four times, each throwing a stone into the water, and uttering the death whoop. They then wash themselves, take up the cane and feathers, and erect them in the square. After which they visit through the town, dance the *Obungaubaujo* (or mad dance) in the evening, and therewith close the ceremonies

of the *Bo s'etuh*. Such is the ceremonial of amnesty and pardon in the Creek nation.

2. There is another practice called the *Hoithlekisowou* (or *war physic ;*) which is described in the ensuing terms: When young men are going to war, they go into the "hot house," of the town. This is called *Thlucco* (or the rotunda.) It is near the great square, is of an octagonal shape, thirty feet wide and twelve feet high. In the middle, on a small elevation, fire is kindled. It is the assembly room where the men, women, and children, gather together every evening to recreate themselves with singing, dancing, and conversation. And in it, sometimes in very cold weather, the old and naked sleep. It is walled and clayed on the outside, and the entrance is through a small door. In the hot house the warriors remain four days. They drink the *Miccahoyonejau* and the *passau*, and they eat the *souwatcheo*, a very bitter root, which has the power of intoxicating or maddening. On the fourth day they come out, have their knapsacks ready and march. This knapsack is an old blanket, containing some parched corn flour, and leather to patch their moccasins. They carry in their shot bags, a charm, like Obi, a protection against all ills, called "war-physic," composed of *Chisto-yobby* and *Istepeupau*, or the bones of the snake and of the lion.

The tradition of this physic is, that in old times the lion (istepeupau) devoured their people. They dug a pit and caught him in it just after he had devoured one of them. They covered him with light wood knots and burned him, but preserved his bones. The snake was in the water. The old people sang, and he shewed himself. They sang again, and he shewed himself a little out of the water. The third time he shewed his horns, and they cut off one. Again he shewed himself a fourth time, and they cut off the other horn.

A piece of these horns, and of the bones of the lion, is the great war-physic of the Creeks.

3. They have a solemnity of initiating youth into manhood, which is performed thus: this is annually done to the boys, of from fifteen to seventeen years old. Like the other yearly ceremony, it is called *Boosketub*. The lads take two handfuls of the bitter Sauwatcho, and continue eating it a whole day. They also steep the leaves and drink the water. In the dusk of the evening they eat two or three spoonfuls of boiled grits. This is repeated for four days, and during the whole time they remain in a house. After

this they go out, but must put on a pair of new mockasins. For twelve moons they abstain from eating buck venison, except that of the old ones, and from turkey-cocks, fowls, and salt. During this period they must not pick their ears, nor scratch their heads with their fingers, but use a small stick. For four moons they must have a fire to themselves to cook their food, and a little girl may cook for them; but their food is boiled grits. The fifth moon any person may cook, but they must serve themselves first, and use one spoon and pan. Every new moon they drink a decoction of the *possau*, which is a sickener of the stomach, and abstain for three days from all food except a little boiled grits (small hominy) in the evening. The twelfth moon they perform, they repeat the course adopted on the original four days. The fifth they come out of their house, gather corn-cobs, burn them to ashes, and with these rub their bodies all over. At the end of the lunar period they sweat under blankets, and go into the water; and thus ends the ceremony.

This rite is sometimes shortened to four, six, or eight moons, and occasionally even to twelve days; but the course is the same, and it is always under the direction of the great leader. This man, speaking of a youth under initiation, says, "I am physicking him," or, "I am teaching him all that is proper for him to know." During this preparation, they do not touch any one, except young persons who are under a course with them; and if they dream, they drink the *possau*.

SINGULAR CIRCUMSTANCE.

THE following singular circumstance is said to have happened lately in the city of London. The housekeeper of a nobleman absent from town, received a letter brought to her by a common porter, professedly written by her master, in which she was desired to prepare for his reception on a certain day, and to procure all his plate from the banker's, where it had been deposited for security, while the family was from home. As the letter had no post mark to shew that it came from the country, and as she entertained some suspicions of the hand writing, the woman very prudently went to consult her master's brother upon what conduct she should adopt. This gentleman, on inspecting the letter,

was firmly convinced it was his brother's writing, and advised her to make the necessary preparations against his arrival. Still, however, her doubts were not removed, and she went to the banker's rather to receive his opinion, than to order the delivery of the plate. But the banker was so fully persuaded that the letter came from her master, that she desired the plate might be sent home, where she went with intention to get every thing ready to receive him. However, for a security against any possible danger, she requested the butcher to the family to suffer one of his men to sleep in the house till her master's return, which was expected the next day. The butcher was unable to spare any of his men, but offered his dog, an animal of peculiar ferocity, which he assured her would be a much better defence in case of danger. The woman readily accepted his offer, the dog was locked in the same room that contained the plate, with other valuable property, and the night passed over without any alarm. In the morning, however, when she came down stairs, she saw the door open, and the dead body of a man, with his bowels torn out, and other marks of violence, whom, on examining, she found to be the *brother of her master*, whom she had consulted in the morning. The dog had received no injury, and offered none to the woman, whom he knew from her frequenting the house of his master. The family have in vain tried to conceal this lamentable disaster from the world; the wretched victim is represented by them to be now on his travels, and some inquietude is even said to be affected, on account of his not having lately written to his friends, that all suspicion of this melancholy occurrence may be wholly extinguished.

APPARENT DEATH.

DR. CRICHTON, in his essay on *Mental Derangement*, tells that—A young lady, an attendant on a foreign princess, after having been confined to her bed for a great length of time with a violent nervous disorder, was at last to all appearance deprived of life. Her lips were quite pale, her face resembled the countenance of a dead person, and her body grew cold. She was removed from the room in which *she died*, was laid in a coffin, and the day of her funeral was fixed upon. The day arrived, and, according to the custom of the country, funeral songs and hymns were sung

before the door. Just as the people were about to nail on the lid of the coffin, a kind of perspriation was observed on the surface of her body. She recovered. The following is the account she gave of her sensations: she said—"It seemed to her as if in a dream, that she was really dead, yet she was perfectly conscious of all that happened around her. She distinctly heard her friends speaking and lamenting her death at the side of the coffin She felt them pull on the dead clothes and lay her in it. This feeling produced a mental anxiety which she could not describe. She tried to cry out, but her mind was without power, and could not act upon her body. She had the contradictory feeling as if she were in her own body, and not in it, at the same time. It was equally impossible for her to stretch out her arm or to open her eyes, as to cry, although she continually endeavoured to do so. The internal anguish of her mind was at its uttermost height when the funeral hymns began to be sung, and when the lid of the coffin was about to be nailed on. The thought that she was to be *buried alive* was the first which gave activity to her mind, and enabled it to operate on her corporeal frame."

BITE OF A TARANTULA.

THE following relation would almost induce a belief, that in *hysteria* the patient might derive some benefit from music. Ann Hazard, aged 15, of North Kingston, in Rhode-Island, was slightly pricked by a large spider, which ran across the back of her hand; and a few hours after she was seized with fits, and her limbs became affected with spasms. During the paroxysms of her disorder, she evinced a desire for music; and on its being introduced, danced till she was quite exhausted. Her sense of feeling at this period became so exquisite, that she was enabled by it alone (being totally deprived of sight by her disorder) to point out accurately not only the different colours, but even when materials of different colours were blended in one piece; but this acuteness of feeling lasted no longer than the paroxysms of her complaint, which was observed to be removed by the play of music. In the latter stages of the disorder medicine was entirely abandoned, from a conviction of its inefficacy, and instrumental music instituted. She continued some months in this state, when that part of the hand that was

perforated by the horns of the spider swelled, and discharged a greenish matter; and from that period she rapidly recovered.

EXTRAORDINARY BEHAVIOUR OF TWO COMMANDERS, IN A SEA FIGHT, BETWEEN THE FLEETS OF CÆSAR AND POMPEY, OFF CUBA.

IN the height of the action the two rivals, now grown enemies, Menas and Menecrates, happened to descry one another at the same instant. Immediately they left every other pursuit, and with all their art, and strength of oars, threatening and shouting, rushed upon one another. The shock was terrible: Menas's ship had her brazen beak beat off with a part of her bow; and Menecrates's gallery had a tier of her oars stripped clear off, by the board. But when the grappling irons were thrown, and the ships made fast along side, there ensued the most desperate engagement that had ever been seen between two captains. It began with showers of darts, stones, arrows, spears. Then the bridges were thrown for boarding, where a cruel battle joined, foot to foot, and shield to shield: there was not a blow given in vain. They fought, for some time, with equal fury and success, and the crews of both were generally either killed or wounded, when an accidental circumstance seemed to give Menas the advantage: his ship was higher than the enemy's; his men fought as from a rising ground, and the blows and shot from above gave the superiority. Yet he was run through the arm with a dart, which was got out, but his adversary, Menecrates, was pierced through the thigh with a Spanish barbed javelin, which they durst not try to move. But, though disabled from fighting, he kept the deck, encouraging his men, till seeing them all cut down, and the enemy ready to clear the deck, he sprang overboard and perished in the sea.

NAVIGATION AND NAVAL POWER OF THE HEBREWS, UNDER DAVID AND SOLOMON.

WE are not to imagine that the naval dominion of these people reached all over the Mediterranean; for, on the con-

trary, excepting that of the Cypriots, Phœnicians, and Egyptians, we have reason to believe it reached not farther than in or about the Ægean Sea: for during the time that their succession to each other takes up, we are assured there were other nations, more considerable at sea, both in number and strength of ships, than most of those we have mentioned.

About the time the Pelasgi are celebrated for their superiority, we read of the great fleets of David and Solomon, which, under the conduct of the Phœnicians, carried on, in the Mediterranean, from the port of Joppa, the trade to Tarshish, for those princes, as they did likewise in the Red Sea, and Italian Ocean, to Ophir. Also between the time that the dominion of the Phocæans and Nixians is placed, we learn from Thucydides, that the Corinthians and Ionians were considerable at sea; and immediately after them, Polycrates, the tyrant of Samos, a noted island of the Ægyans, was very potent in that sea, and reduced several of its islands to his obedience, whom, therefore, we are surprised that Eusebius has omitted in his account. Of these we shall take notice in the order we have mentioned them.

The Scripture gives us an account of the immense wealth amassed together for the building of the Temple, by David, who, in his instructions to his son Solomon, says he had prepared for that purpose an hundred thousand talents of gold, a thousand thousand talents of silver, and of brass and iron without weight. And in another place, he, to induce the people to contribute to the charge, tells them the particular use for which part of it was designed, viz. three thousand talents of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses; besides which, he had the onyx and all manner of precious stones in abundance. We cannot reasonably suppose all his wealth was designed for this end, but that there was a very considerable part made use of to defray the necessary expenses of his government; yet Josephus assures us, that he left behind him more than any Prince of the Hebrews, or of any other nation, ever did; and this appeared from the great treasure that Solomon buried with him in his sepulchre, which, on two several emergencies of the state, was, about one thousand three hundred years afterwards, opened, and out of it were taken, the first time, three thousand talents, and the next likewise a very great sum. The same author tells us of the particular intercourse David had with Hiram, king of Tyre: and it is also plain, from him, that he

had ports in the Mediterranean Sea; so that we cannot any other way account for his immense riches, than by concluding that he, as well as his son Solomon, sent out his fleet to Tarshish and Ophir, to import the wealth of those countries. But we need not depend on conjectures in this matter, for Eupolemus, an antient author quoted by Eusebius, expressly says that he built a fleet at Achanis, a city of Arabia, (the Ezion Geber of the Scripture) which he sent, with several expert miners on board, to Urphen, an island abounding in gold, of which they brought from thence to Judea great quantities. This Urphen is concluded, by the learned, to be the same as Ophir, but where that Ophir was, they are much divided in opinion. Josephus says it is the same as was in his time called the Land of Gold. Some have thought it to be the Aurea Chersonesus of Ptolemy, the peninsula of India beyond the Ganges, of the moderns. Ortelius tells us, that in Vetablus' Bible, printed by Robert Stephens, it is said to be the island of Hispaniola, in America: that Postellus Goropius and Arlos Montanus were of opinion it was the kingdom of Peru; but it does not in the least appear probable to him that it was any part of America, because, besides the vast distance of that continent from Judea, we never found it produced elephants, which it must have done to have been the Ophir of Solomon, from whence, we read, his ships brought him ivory. Indeed, his opinion seems by much the most likely to be true, who believes it to be the eastern coast of Africa, particularly that part of it which is now called Sofala, a country abounding in gold mines, and whose inhabitants are said, by the Portuguese, who discovered it to the Europeans in these later ages, to have chronicles written in their own tongue, wherein mention is made of Solomon's being supplied every third year with gold from thence.

To confirm this conjecture of Ortelius, may be added what modern travellers relate of a people of the neighbouring island of Madagascar, termed Zaffe Hibraham, that is, the race of Abraham, and those of a small island adjacent, called the Isle of Abraham, that they observe the Jewish Sabbath, and give, not only a faint account of the creation of the world and fall of man, but also some broken passages of the sacred history, concerning Noah and Abraham, Moses and David: which people, differing thus in religion from the neighbouring inhabitants on every side, who are all Pagans, are doubtless the descendants of some of the Hebrews, who either settled there or suffered shipwreck in

the time of this intercourse between Judea and other countries.

Authors do not much agree in their sentiments about Tarshish, some believing it to be Tarsus, in Cilicia, some the city of Carthage, and some the Mediterranean Sea in general. Others think it was the Tartessus of profane authors; with which opinion, in part, concurs that of the learned Monsieur Huet, who says Tarshish was a general name for all the western coast of Africa and Spain, and in particular the country about the Guadalquiver, very fertile in mines of silver; at the mouth of which river (the Bœtis of the antients) the city of Tartetus stood.

But to return from this digression: Solomon, according to the singular prudence with which he was endued from Heaven, improved the advantageous circumstances his father left him in, to the aggrandizing his kingdom, and increasing the wealth of his subjects. For this purpose, he took care to cultivate the friendship David had begun with Hiram, king of Tyre, and gave him twenty cities in the land of Gallilee. By his aid and assistance he brought into regular order the sea-force of which his father had laid the foundation, and became very intent on pursuing the profitable voyages to Ophir and Tarshish. The port for the first was Ezion Geber, on the Red Sea, and for the latter, Joppa, in the Mediterranean. To Ezion Geber, the Scripture tells us, he went himself, and it is very probable he also visited Joppa, which was almost in the neighbourhood of Jerusalem, to give the necessary directions for those expeditions, and encourage his people by his presence and personal concern in the preparations. From those countries we read they brought him gold and silver, precious stones, almug-trees, and ivo y, and that the weight of gold which came to him in one year, on his own account, besides what he had of the merchants, of the kings of Arabia, and the governors of the country, was six hundred and sixty-six talents. After the death of this great prince, the intestine divisions of his kingdoms, which were rent in two, admitted not of any opportunity for cultivating their naval affairs, which, from that period, totally declined, notwithstanding the efforts Jehosaphat, one of his successors, made in vain to revive them.

CURIOUS MEMORANDUMS.

A LATE publication makes the number of inhabitants on this globe to be 896 millions. Of these, 226 millions are Christians, that is, people generally denominated Christians, 10 millions of Jews, 210 millions of Mahometans, and 460 millions of Pagans. Of those professing the Christian religion, there are 50 millions of Protestants, 30 millions of the Greek and Armenian churches, and 90 millions Roman Catholics. If we calculate with the antients, that a generation lasts 30 years, in that space 896,000,000 will be born and die; consequently, 81,760 must be dropping into eternity every day: 3407 every hour, or about 56 every minute.

Curious Occurrence.

The wife of an eminent watchmaker in the city of London, who a few years ago had the misfortune to break a needle in her left wrist, applied to several surgeons to get the remaining part out, but all to no purpose. They afterwards told her that it might possibly either come out at the middle joint of her left arm, or at her shoulder. Some time after she felt excessive pains in the aforesaid places, and at the expiration of seven years, to her great astonishment, the aforesaid needle came out at her thigh.

Of Reproving.

Reproving is the office of a true friend, a benefit none can want but those that are disposing themselves to ruin, by concealing such loads of guilt as in the end will be ominous. Great art is required to shoot the arrows of reproof, lest they return and fall upon the archer's head, for want of considering the greatness of the person against whom they are levelled; the words, the time, the place, and many other circumstances, absolutely necessary in the regular discharge of this duty. Reproofs are allowed to be warm, because it discovers a certain zealous affection, which renders it grateful; but, if it grows so hot as to scald off the skin of another's reputation, it is reproaching rather than reproving, which by all means ought to be avoided, even

to persons under the meanest circumstances, who, though they have no reputation, are yet tender in keeping up the belief of it in others. Another ingredient to make reproofs to go down the glibber, is to speak the truth, and express love; for then nothing but a brute can ill resent it. Above all, a man must be careful not to reprove a fault in another that he is guilty of himself; for that admits of an unanswerable return with shame and confusion.

Seneca, that wrote so incomparably well upon the subject of moral virtues, and the praises due to it, yet allowed his pupil Nero to commit incest with his own mother Agrippina; wrote against tyranny, and yet was the tutor of a tyrant; reproved others for haunting the emperor's court, and yet himself was scarce a day absent; reproved flatterers, while he meanly stooped to those base offices himself; inveighed against riches and wealthy men, and yet heaped up himself a vast deal of treasure by usury and oppression.

Otho, emperor of Germany, so indulged himself in his passion, that he did many things in a heat that he after severely repented of. He had taken up a resolution to destroy several great men, and was laying a train for them accordingly, wherein he wanted not the assistance of ill men and flatterers. An old courtier resolving to prevent the effects of his fury, or add another life to be sacrificed among the rest, taking a convenient opportunity, thus addressed the emperor: "Sir, you are put upon a very evil action, in designing the death of so many good and great men. Don't indulge your anger in every thing; first give yourself time to consider the action, and the consequences of it, and then act as prudence and your true interest shall direct." The emperor paused awhile; and, having overcome the first assault of his passion, said, "Since you are the first man that has had the courage and virtue to tell me my fault, I esteem you the best man for doing it."—Whereupon he revoked his former purposes, received his nobles into favour, and well rewarded the old courtier.

Even handed Justice.

Perillus the Athenian, to ingratiate himself with the tyrant Phalaris, who delighted in inflicting strange kinds of torments, presented that Sicilian murderer with a brazen

bull, which being heated by fire, and criminals put into it, should roar like a bull, without any perception of a human voice; but, when he came to expect the reward for his invention, the tyrant commanded him to be put into it, to give the first trial of his own art, and accordingly was roasted to death.

None of the murderers of Julius Cæsar survived him three years, but all underwent violent deaths; some by shipwreck found the death they were flying from, others in battle, and some of them gave themselves their death with the same poignards with which they murdered Cæsar.

Hogarth the celebrated Painter.

A few months previous to this ingenious artist being seized with the malady, which deprived society of one of its most distinguished ornaments, he proposed to his matchless pencil the work he entitled A TAIL PIECE: the first idea of which, is said to have been started in company, while the convivial glass was circulating round his table.—"My next undertaking," said Hogarth, "shall be *The End of all Things.*" If that be the case, replied one of his friends, *your business will be finished*, for there will be *an end of the Painter*. There *will so*, answered Hogarth, sighing heavily, and therefore the sooner my work is done the better. Accordingly he began the next day, and continued his design with a diligence that seemed to indicate an apprehension (as the report goes) he should not live till he had completed it. This, however, he did, in the most ingenious manner, by grouping every thing which could denote the *end of all things*—a broken bottle, an old broom worn to the stump, the butt end of an old musket, a cracked bell, a bow unstrung, a crown tumbled in pieces, towers in ruins, the sign post of a tavern called the world's end tumbling, the moon in her wane, the map of the globe burning, a gibbet falling, the body gone, and the chains which held it dropping down, Phœbus and his horses dead in the clouds, a vessel wrecked, Time, with his hour glass and scythe broken, a tobacco pipe in his mouth, the last whiff of smoke going out, a play book opened, with EXEUNT OMNES stamped in the corner, an empty purse, and a statute of bankruptcy taken out against nature. So far, so good, cried Hogarth; nothing remains but this—and dashing off the similitude of a *painter's palette broken*, "FINIS!

exclaimed Hogarth, *the deed is done—all is over.*" It is a very remarkable fact, and little known, perhaps, that he died in about a month after finishing this Tail Piece; and it is well known he never again took the palette in hand, to the infinite loss of society.

———" Take him for all in all,
" We may not look upon his like again."

In the East Indies, when the sun and the moon are in eclipse, they believe a certain devil who has black claws, is seizing on those planets with his talons; and during that time the rivers are covered with the heads of Indians, who are up to the neck in water, because they deem it a very devout posture to implore the sun and moon to defend them against the devil.

The Aborigines of America are persuaded that the sun and the moon, when eclipsed, are angry, and use various means to be reconciled with them.

Even the Greeks, who were so refined, thought the moon, when eclipsed, was enchanted, and that the magicians forced her to descend from heaven, and shed a dangerous juice on the plants.

Osnaburgh Torture.

" Having heard much of the mode of torture practised at Hanover, called the Osnaburgh torture, and which is applied by executioners purposely sent from that bishoprick (the duke of York was then bishop of Osnaburgh) I applied to be admitted to the cellar in which the engines of torture are kept—as my introduction was by a high officer of the court, I had the honour of a seat near the judges. The person who was put to the torture that day happened to be a female, of family and respectable connexions, whose husband stood charged with some crime, but had escaped from his executioners—they seized his wife, to compel her by the torture of Osnaburgh to criminate him and his connexions.

" She was of the most exquisite beauty, and the judges feasted their eyes with a view of her person, already disfigured by repeating questions as she lay extended on the rack, with a loose garment thrown over part of her body.

The Osnaburgh torture was applied in the manner that is related in Mr. Howard's narrative in all its exquisite refinements. She persisted in her innocence. Her judges, the representatives of the elector of Hanover, celebrated for domestic and social virtues, sat unmoved either by her beauty, sufferings, or protestations. They ordered the executioners to vary her tortures—the cords were drawn to the shortest.

"She was a mother! From her beauteous and lovely, but agonizing breasts, forced by the extremity of her torments, blood spouted and covered the faces and clothes of her judges. She still asserted her innocence—executioner, increase the question, was again the exclamation of those fiends of hell; with the most piteous lamentations, she begged for mercy. It was in vain, the executioner obeyed the mandate of his superiors, they hove once more at the rack, she shrieked, the name of her beloved babe and husband murmured on her trembling lips, nature was totally exhausted by shame and torture, she expired! Good God! never shall I forget the dreadful moment!"

ON THE VARIOUS PHENOMENA OF THE OCEAN.

IF we look upon a map of the world, we shall find that the ocean occupies a considerably greater surface of the globe than the land is found to do. This immense body of waters is diffused round both the old and new continent to the south, and may surround them also to the north, for what we know; but the ice in those latter regions has stopped our inquiries. Although the ocean, properly speaking, is but one extensive sheet of water, continued over every part of the globe, without interruption, and although no part of it is divided from the rest, yet geographers have distinguished it by different names; as the Atlantic or Western Ocean, the Northern, Southern, Pacific, Indian and German Oceans.

In this vast receptacle, almost all the rivers of the earth ultimately terminate. And yet these vast and inexhaustible supplies do not seem to increase its stores; for it is neither apparently swelled by their tribute, nor diminished by their failure: It continueth constantly the same. Indeed, the quantity of water of all the rivers and lakes in the world is

nothing compared to that contained in this prodigious reservoir. And some natural philosophers have carried their ideas on this subject so far, as to assert, in consequence of certain calculations, that, if the bed of the sea were empty, all the rivers of the world flowing into it with a continuance of their present stores, would take up at least 800 years to fill it again to its present height.

Thus great is the assemblage of waters diffused round our habitable globe; and yet, immeasurable as it seems, it is rendered subservient principally to the necessities and conveniences of so little a being as man. Some have perceived so much analogy to man in the formation of the ocean, that they have not hesitated to assert it was made for him alone. This has been denied by others; and a variety of arguments have been adduced on both sides, on which I do not think it necessary to enter here. For, of this we are certain, that the great Creator has endowed us with abilities to turn this great extent of waters to our own advantage. He has made these things, perhaps, for other uses; but he has given us faculties to convert them to our own. This much agitated question, therefore, seems to terminate here: We shall never know whether the things of this world were made for our use; but we very well know that we were made to enjoy them. Let us then boldly affirm, that the earth and all its wonders are ours; since we are furnished with powers to force them into our service. Man is the lord of the whole sublunary creation; the howling savage, the winding serpent, with all the untameable and rebellious offspring of nature, are destroyed in the contest, or driven at a distance from his habitations. The extensive and tempestuous ocean, instead of dividing or limiting his power, only serves to assist his industry, and enlarge the sphere of his enjoyments. Its billows, and its monsters, instead of presenting a scene of terror, serve only to excite and invigorate the courage of this intrepid little being; and the greatest danger that man now fears from the deep, is from his fellow creatures. Indeed, if we consider the human race as nature has formed them, very little of the habitable globe seems to be made for them. But when they are considered as accumulating the wisdom of ages, in commanding the earth, there is nothing so great, nor so terrible. What a poor contemptible being is the naked savage, standing on the beach of the ocean, and trembling at its tumults! How incapable is he of converting its terrors into benefits; or of saying, "Behold an element made solely

for my enjoyment!" He considers it as an angry deity, and pays it the homage of submission. But it is very different when he has excited his mental powers; when he has learned to find his own superiority, and to make it subservient to his commands. It is then that his dignity begins to appear, and that the true deity is adored, for having been mindful of man: for having given him the earth for his habitation, and the sea for his inheritance.

Of the various phenomena of the sea, one of the most obvious is its saltness. Few questions concerning the natural history of our globe, have been discussed with more attention, or decided with less satisfaction, than that concerning the primary cause of it, which had perplexed the philosophers before the time of Aristotle, and surpassed even the great genius of that philosopher. Father Kircher, after having consulted three and thirty authors upon the subject, could not help remarking, that the fluctuations of the ocean itself were scarcely more various, than the opinions concerning the origin of its saline impregnation.

The question does not seem capable of admitting an illustration from experiment; at least, no experiments have been hitherto made for that purpose; and, therefore, we may be the less surprised at its remaining, nearly as problematical in the present age, as it has been in any preceding. Had any observations been made, three or four centuries ago, ascertaining the then saltness of the sea, at any particular place, we might now, by making similar observations at the same place, in the same season, have been able to know, whether the saltness, at that particular place, was an increasing, or a decreasing, or an invariable quantity. This kind and degree of knowledge would have served as a clue to direct us to a full investigation of this matter in general. But it is to be regretted that, till very lately, no such observations have been made with any degree of precision.

One of the principal opinions on this subject, maintained by modern philosophers, and supported, in particular, by Dr. Halley, is, that since river water, in almost every part of the globe, is impregnated, in a greater or less degree, by sea salt, the sea must have gradually acquired its present quantity of salt from the long continued influx of rivers.—The water, which is carried into the sea by the rivers, is again separated from it by evaporation, and being dispersed over the atmosphere by winds, it soon descends in rain or vapour upon the surface of the earth; from whence it hastens to

pour into the bosom of the ocean the fresh tribute of salt which it has collected in its inland progress. Thus the salt conveyed into the sea, not being a volatile substance, nor performing an incessant circulation, like the water which carries it thither, must be a perpetually increasing quantity; and time enough, it is contended, has elapsed since the creation, for the sea to acquire from this source its present quantity of salt.

To be Continued.

SINGULAR OCCURRENCE.

A WOMAN, named Jane Smith, living some time ago at Mr. Joliff's, a farmer in the Isle of Wight, went as usual one morning to milk the cows, and as she was making one of them rise up, something or other taking off her attention for the moment, the cow in rising hooked her in the corner of the eye, which drew it out: A man who was with her, perceiving it, immediately clapped the eye in again, and bound it round with his handkerchief, and in the course of a few months she could see as well as ever.

This account is communicated by her cousin, Wm. Day; and the woman now lives in Crown-Street, Portsmouth, (England) by the name of Howe, and will attest it at any time.

REMARKABLE EARTHQUAKES, AND OTHER CONSEQUENT AND WONDERFUL PHENOMENA.

IN 1692, an earthquake happened in Jamaica, attended with almost all the terrible circumstances imaginable. In two minutes it destroyed the town of Port Royal, at that time the capital of the island; and sunk the houses in a gulph forthy fathoms deep. It was attended with an hollow rumbling noise like that of thunder; the streets rose like the waves of the sea; first lifting up the houses, and then immediately throwing them down into deep pits. All the wells discharged their waters with the most violent agitation. The sea burst over its bounds. The fissures of the earth were in some places so great, that one of the streets

appeared twice as broad as formerly. In many places it opened and closed again; and continued this agitation for some time. Of these openings, great numbers might be seen at a time. In some of them, the people were swallowed up at once; in others, the earth caught them by the middle, and crushed them to death; while others, more fortunate, where swallowed up in one chasm, and thrown out alive by another. Other chasms were large enough to swallow up whole streets; and others still more formidable, spouted up immense quantities of water, drowning such as the earthquake had spared. The whole was attended with stenches and offensive smells, the noise of falling mountains at a distance, &c. and the sky, in a minute's time, was turned dull and reddish, like a glowing oven. Yet, as great a sufferer as Port-Royal was, more houses were left standing therein than on the whole island besides. Scarce a planting-house, or sugar-house, was left standing in all Jamaica. A great part of them were swallowed up, houses, people, trees, and all in one gap: in lieu of which, afterwards appeared great pools of water; which when dried up, left nothing but sand, without any mark that ever tree or plant had grown thereon. The shock was so violent, that it threw people down on their knees or their faces, as they were running about for shelter. Several houses were shuffled some yards out of their places, and yet continued standing. One Hopkins had his plantation removed half a mile from the place where it stood, without any considerable alteration. All the wells in the island, as well as those of Port-Royal, from one fathom to six or seven deep, threw their water out at the top with great violence. Above twelve miles from the sea, the earth gaped, and spouted out, with a prodigious force, vast quantities of water into the air: yet the greatest violence was among the mountains and rocks; and it is a general opinion, that the nearer the mountains, the greater the shock; and that the cause thereof lay among them. Most of the rivers were stopped up for twenty-four hours by the falling of the mountains; till, swelling up, they made themselves new tracks and channels; tearing up, in their passage, trees, &c. After the great shocks, those people who escaped got on board ships in the harbour, where many continued above two months; the shock all that time being so violent, and coming so thick, sometimes two or three in an hour, accompanied with frightful noises like a rushing wind, or a hollow rumbling thunder, with brimstone blasts, that they durst not come ashore.

The consequence of the earthquake was a general sickness, from the noisome vapours belched forth, which swept away above three thousand persons.

A still more terrible account, if possible, is that given by Kircher, of the earthquake which happened in Calabria, in the year 1638.

In Italy there had been an eruption of Mount Vesuvius five years before; and in Sicily there had been an eruption of Ætna only two years before this earthquake. The event, however, plainly shewed, that the cause of the earthquake, whatever it was, had a connexion not only with Mount Ætna, which lies in the neighbourhood, but also with the volcano of Stomboli, which is sixty miles distant. "On the 24th of March (says Kircher) we launched (in a small boat) from the harbour of Messina in Sicily, and arrived the same day at the promontory of Pelorus. Our destination was for the city of Euphemia in Calabria; but on account of the weather, we were obliged to continue three days in Pelorus. At length, wearied with the delay, we resolved to prosecute our voyage; and, although the sea seemed more than usually agitated, yet we ventured forward. The gulph of Charybdis, which we approached, seemed whirled round in such a manner as to form a vast hollow, verging to a point in the centre. Proceeding onward, and turning my eyes to Mount Ætna, I saw it cast forth large volumes of smoke, of mountaineous size, which entirely covered the island, and blotted out even the shores from my view. This, together with the dreadful noise, and the sulphureous stench, which was strongly perceived, filled me with apprehensions that some more dreadful calamity was impending The sea itself seemed to wear a very unusual appearance; those who have seen a lake in a violent shower of rain, all covered over with bubbles, will have some idea of its agitations. My surprize was still increased by the calmness and serenity of the weather; not a breeze, not a cloud, which might be supposed to put all nature thus into motion. I therefore warned my companion, that an earthquake was approaching: and, after some time, making for the shore with all possible diligence, we landed at Tropæa. But we had scarcely arrived at the Jesuits-college in that city, when our ears were stunned with an horrid sound, resembling that of an infinite number of chariots driven fiercely forward, the wheels rattling and thongs cracking.—Soon after this, a most dreadful earthquake ensued; so that the whole track upon which we stood seemed to vibrate, as

if we were in the scale of a balance that continued waving. This motion, however, soon grew more violent; and, being no longer able to keep my legs, I was thrown prostrate upon the ground. After some time, finding that I remained unhurt amidst the general concussion, I resolved to venture for safety; and, running as fast as I could, reached the shore. I did not search long here, till I found the boat in which I had landed, and my companions also. Leaving this seat of desolation, we prosecuted our voyage along the coast; and the next day came to Rochetta, where we landed, although the earth still continued in violent agitations. But we were scarcely arrived at our inn, when we were once more obliged to return to the boat; and in about half an hour we saw the greatest part of the town, and the inn at which we had put up, dashed to the ground, burying all its inhabitants beneath its ruins. Proceeding onward in our little vessel, we at length landed at Topizium, a castle midway between Tropæa and Euphemia, the city to which we were bound. Here, wherever I turned my eyes, nothing but scenes of ruin and horror appeared; towns and castles levelled to the ground; Stromboli, though at sixty miles distance, belching forth flames in an unusual manner, and with a noise which I could distinctly hear. But my attention was quickly turned from more remote to contiguous danger. The rumbling sound of an approaching earthquake, which by this time we were grown acquainted with, alarmed us for the consequences. It every moment seemed to grow louder, and to approach nearer. The place on which we stood now began to shake most dreadfully; so that, being unable to stand, my companions and I caught hold of what ever shrub grew next us, and supported ourselves in that manner. After some time, the violent paroxysm ceasing, we again stood up, in order to prosecute our voyage to Euphemia, which lay within sight. In the mean time, while we were preparing for this purpose, I turned my eyes towards the city, but could see only a frightful dark cloud, that seemed to rest upon the place. This the more surprised us, as the weather was so very serene. We waited, therefore, till the cloud was passed way: then, turning to look for the city, it was totally sunk; and nothing but a dismal and putrid lake was to be seen where it stood."

In 1693, an earthquake happened in Sicily, which may justly be considered one of the most terrible of which we have any account. It shook the whole island; and not only

that, but Naples and Malta shared in the shock. It was impossible for any body in this country to keep on their legs on the dancing earth; nay, those that lay on the ground were tossed from side to side as on a rolling billow: high walls leaped from their foundations several paces, &c. The mischief it did is amazing: almost all the buildings in the country were thrown down. Fifty-four cities and towns, besides an incredible number of villages, were either destroyed or greatly damaged. We shall only instance the fate of Catania, one of the most famous, antient and flourishing cities in the kingdom, the residence of several monarchs, and an university. This once famous city had the greatest share in the tragedy. Father Anthon Serrovita, being on his way thither, and at the distance of a few miles, observed a black cloud like night hovering over the city; and there arose from the mouth of Montgibello great spires of flame, which spread all around. The sea all of a sudden began to roar and rise in billows; and there was a blow, as if all the artillery in the world had been at once discharged. The birds flew about astonished; the cattle in the fields ran crying, &c. His and his companion's horses stopped short, trembling; so that they were forced to alight. They were no sooner off, but they were lifted from the ground above two palms; when casting his eyes towards Catania, he with amazement saw nothing but a thick cloud of dust in the air. This was the scene of their calamity; for of the magnificent Catania there was not the least footstep to be seen. S. Bonajutus assures us, that of 18,900 inhabitants, 18,000 perished therein.

A MONSTROUS SERPENT.

An account of the Anaconda, a monstrous species of Serpent in the East-Indies, and the manner of seizing and managing its prey.

In a Letter from an English Gentleman many years resident there.

SIR,

I HAVE an account to give you here, which must startle you; but be assured, sir, I shall aggravate no circumstance, but merely tell you what myself and more than a hundred others saw, for two whole days together.

Some years since, the commands of my directors carrying me to Ceylon, to transact an affair of no little consequence, I had an apartment prepared me on the skirts of the principal town facing the woods: at some distance from my window there stood some large palm-trees, that afforded me a delightful prospect.

One morning, as I was looking at these trees, I saw, as I thought, a large arm of one of them in strange commotions, bending and twisting about, though there was no wind, and often striking one end to the earth, and raising it again, and losing it among the leaves. I was gazing at this with great amazement, when a Ceyloneze coming in, I begged him to look and wonder with me: he looked, sir, and he was much more amazed and terrified than I; in short a paleness overspread his face, and he seemed almost sinking to the earth with terror.

He begged me to bar up all my doors; then told me, that what appeared an arm of a tree to me, was in reality a serpent of that monstrous size, diverting itself there with its various commotions, and now and then darting down to the earth for its prey.

I soon found out the truth of what he told me; and looking more nearly, saw it seize a small animal before me, and take it up into the tree.

Inquiring after this miracle, the Ceyloneze told me, that the wonder was only that the creature was so near us, for that it was a serpent but too well known on the island; but that it usually kept in the inland parts of the woods, where it often dropped down from the covert of a large tree, and devoured a traveller alive.

A relation so strange as this could never have gained credit with me, but that I actually saw the creature, from its size, capable of doing more than was related.

It continued diverting itself till we assembled a body of twelve of us, to go on horseback well armed to destroy him.

We rode near the place, but not to expose ourselves to danger we rode behind a thicket, from whence we might unseen level our fire-arms at him; but when we arrived there, we found him so much larger than we had conceived, that we wished ourselves at home again; and for a long time we dared not fire.

We had now time to observe the creature; and believe me, sir, all the descriptions of monsters of this kind hitherto given are trifles to what we saw in him. The Ceyloneze all

declared he was much larger than any they had ever seen, and such a mixture of horror and beauty together, no eye but that which saw it can conceive.

The creature was more than as thick as a slender man's waist, yet seemed far from fat, and very long in proportion to his thickness; often hanging himself by the tail from the highest boughs of the tree, and reaching the ground with his head. He was surprisingly nimble, and was now diverting himself in the heat of the day with a thousand gambols round the branches of the tree, and would sometimes come down and twist his tail round the bottom of the trunk, throwing himself to his whole length all around it. In the midst of one of these gambols, we were surprised to see him, all of a sudden, spring up into the tree; but the cause soon appeared, an animal of the fox kind, which the serpent had seen, coming towards him, he took this way to be prepared for him. He darted down upon the unwary creature, and sucked him in in a few minutes, then licked his chops with a broad double tongue of a blackish colour, and laid himself at his ease at length upon the ground; but with his tail still twisted round the tree.

In this posture I had an opportunity with horror, yet with admiration, to behold him. He was covered with scales like a crocodile; his head was green, with a large black spot in the middle, and yellow streaks round the jaws; he had a yellow circle of a gold colour round his neck, and behind that another great spot of black. His sides were of an olive colour, and his back more beautiful than can be described: his head was very flat, but extremely broad, and his eyes monstrously large and very bright and terrible.—When he moved about in the sun he was, if possible, a thousand times more beautiful than before, the colours according to the several shades of light presenting a vast variety of colours, in many places looking like our changeable colours in silks.

We all aimed our pieces at him as he lay, and fired at his head all at once; but whether he accidentally moved just at that time, or our fears made us take bad aim, we either missed him or never hurt him, for he took no notice of it: and after a council of war, we all agreed to make no farther attempt upon him at that time, but to go home, and return with a stronger party the next day.

The Ceyloneze seemed to know the creature well; they called it Anaconda, and talked of eating its flesh when they caught it, as they had no small hopes of this; for, they say,

when one of these creatures chooses a tree for its dwelling, he seldom quits it for a long time.

I detained my company to dine with me, and the afternoon was spent in relating the amazing things which one or other of the company had seen of this sort of monsters; in short, they told abundance of things that far outwent my credulity: but what we saw the next day, as much exceeded all they had told me, as what they told seemed to exceed truth and probability.

It seems the custom of this creature to lay wait for its prey is, by hiding in the boughs of large trees, from whence it unexpectedly drops upon the creature, which is seized before it sees an enemy; but the instance we saw of this, I must relate to you.

The next morning, sir, we assembled to the number of 100, at the same thicket, where we had the pleasure (if I dare call it so) to find our enemy at his old post. He seemed very fierce and very hungry this morning, and we soon saw the effects of it.

There are great plenty of tygers in that country; one of these, of a monstrous size, not less than a common heifer, as he went along, came at length under the serpent's tree; in a moment we heard a dreadful rustling in the tree, and swift as thought the serpent dropped upon him, seizing him across the back, a little below the shoulders, with his horrible mouth, and taking in a piece of the back bigger than a man's head; the creature roared with agony, and to our unspeakable terror, was running with his enemy towards us; his course however was soon stopped, for the nimble adversary winding his body three or four times round the body of his prey, girded him so violently, that he soon fell down in an agony. The moment the serpent had fixed his folds, he let go the back of the creature, and raising and twisting round the head, opened its horrid mouth to its full extent, and seized the whole face of the tyger in it, biting and grinding him in a most horrible manner, and at once choaking him and tearing him to pieces.

The tyger reared up again on this, and words are too poor to paint his seeming agony; he writhed and tossed about, but all in vain, the enemy wherever he went was with him, and his hollow roaring from within the devourer's mouth was dreadful beyond expression.

I was for firing on the creature in this state, but they all declared against it; they told me, they knew his customs so well, that they were now very sure of him without any

trouble or hazard, if they left him alone; but if they disturbed him in this condition, he would be so outrageous, that several of our lives would assuredly pay the forfeit. They seemed to know so well what they were about, that I readily acquiesced.

Several of us spent the whole day in observing this sight; and surely the agonies of the tyger were beyond all that can be conceived, and his death more horrid than a thousand other deaths with all their tortures put together.

The tyger was a strong and fierce creature, and though unable to hurt or get rid of its cruel enemy, yet gave him a world of trouble; a hundred times would he rear up and run a little way, but soon fell down again, partly oppressed by the weight, and partly by the writhed twists of the serpent round his body; but though he fell, he was far from being conquered.

After some hours he seemed much spent, and lay as if dead; and the serpent, who had many times girted himself violently round him, attempting to break his bones, but in vain, now let go his hold, and twisting his tail round the tyger's neck, who was now in no condition either to resist or escape, he made towards the tree, dragging with some pains the tyger after him.

Nature, it seems, informs this animal, that though it can conquer such large creatures as these, it can by no means devour them as they are, since their bodies are too thick for his swallow, and he must therefore break their bones, and reduce them to a soft mass, before he can manage them. This he usually does, as we saw him attempt it on the tyger, by getting his body very firmly and hard round them, by this means crushing them to pieces: but when this method will not do, he has recourse to the tree, as we now had an opportunity to observe. He dragged the tyger by degrees after him to the tree, and the creature being almost dead, unable to stand, he seized him lightly a second time by the back, and set him on his legs against the trunk of the tree, then immediately winding his body round both the tyger and the tree several times, he girted both with all his violence, till the ribs and other bones began to give way, and by repeated attempts of this kind, he broke all the ribs and legs in four or five different places; this took up several hours, and the poor creature all this while was living, and at every crack of the bones gave a howl, though not loud, yet piteous enough to pierce the cruelest heart, and make

even man forget his natural hatred to its species, and pity its misery.

After the legs and ribs, the snake attacked the skull in the same manner, but this proved so difficult a task, that the monster, tired with fatigue, and seeing his prey in no condition of escaping, left him for the night at the foot of the tree, and retired into it himself to rest; upon which we went home, and I must assure you, I could not sleep for the poor tyger, who was naturally so strong, that we left him still alive, though mangled in this miserable manner.

In the morning I returned with several others to the thicket; but as we rode up, we saw a strange change; the body of the tyger, which we now saw no longer to be known as such, but looked like a red lump of shapeless matter, was dragged to some distance from the tree, and shone all over as covered with glue or jelly: when we arrived, we saw plainly the meaning of this, the snake was yet busied about it. He had laid his legs one by one close to the body, and was now placing the head straight before, and licking the body (which had no remaining shape of one) and covered it with its slaver, which was what gave it that shining look, coating it over like a jelly, and rendering it fit for swallowing; and having prepared it to his mind, seized the head, and began to suck that, and afterwards the body into his throat.—This was a work of so much time, that I left him struggling at the shoulders, when I went home to dinner, and by the account of those that stayed to watch him, it was night before he got it all in.

Next morning we all assembled for the last time, and the very women and children followed us, assuring us, that as the prey was gorged, there was no danger. I could by no means conceive the meaning of this, till I came to the place, but then I found it very true; the serpent had so loaded his belly, that he could neither fight nor run away.

He attempted on our approach to climb the tree, but in vain, and was soon knocked on the head with staves.

We measured him, and his length was thirty-three feet four inches. He was soon cut up, and I assure you, sir, afforded a flesh whiter than veal, and, as they said that ate of it, finer tasted than any flesh whatever.

I hope the curious nature of this account will plead pardon for its length; and am with great wishes of success to you, worthy sir, your very humble servant,

R. EDWIN.

SURPRISING EXAMPLES OF INSTINCT IN ANIMALS.

NATURAL history furnishes many examples which shew that instinct in animals makes a near approach to reason. The acuteness of this faculty in the half-reasoning elephant is known almost to a proverb, and the well attested accounts of it given by travellers, have in them something astonishing.

We are informed by Thevenot, that elephants are the only public executioners in the Mogul's country, and that these animals are trained in such a manner that they break the limbs of the criminals with as much dexterity as a Paris executioner.

This they do by command, as it were, observing the signs made by a person who stands up to superintend the execution, with such care and attention, that they protract the sufferings of the criminal, or dispatch him expeditiously, according to the pleasure of the sovereign.

Among other surprising stories, told by the above author, of the instinct of this animal, we meet with the following:

An elephant that had been very often fed and kindly treated by an herb-woman, belonging to the market of Delhi, the capital of Indostan, passed once through the market when proud. This animal, at such a time, is observed to be quite outrageous, and to spare nothing that comes in its way; it accordingly drove on with the utmost fury, throwing down and trampling upon all those it met, till the daughter of the herb-woman, a little child that could scarce crawl along, happened to come in its way; its rage immediately subsided: it took up the child gently upon its proboscis, and laying it upon a shed hard by, where it might be out of harm's way, proceeded with the same fury as before.

A human creature could hardly discover stronger symptoms of gratitude and understanding. The circumstance of its knowing the child again to be that of its benefactress, and preserving it with tenderness and care, in return for benefits received, shews that this animal is possessed of a high degree of intelligence and thought.

A still more surprising instance of instinct, making a nearer approach to reason, is to be found in the natural history of the Ukraine, or country of the Cossacks, bordering upon Poland.

The baubaci, a sort of animal that bears a strong resemblance to monkies, abound in the plains and forest of the Ukraine.

These creatures form separate parties, or clans; and, upon certain days, meet in hostile bands, and engage in pitched battle. The opposing armies have their respective chiefs, and officers of several subordinate ranks, and the various combatants appear to obey orders, and proceed with the same regularity that men do upon like occasions.

After the two armies have fought with stones and sticks, that which is beaten retreats, and leaves the other in possession of the field. The fight being over, they come and bury their dead with the same care that human creatures might do.

Cardinal Polignac, who was sent ambassador by Lewis XVI. to Poland, in order to support the interests of the prince of Conti against Stanislaus, had often an opportunity of seeing these animals engage. He tells us, that they give the word of command for the onset, by a sort of cry, or inarticulate sound; that he has seen them march in regular companies, each led by its particular captain; and, upon meeting their adversaries, both parties have drawn up in battle array; and, upon the signal being given by their chiefs, have engaged with a degree of fury that has surprised him.

Sometimes two baubaci fight at a distance, with stones and other things of a missile nature; sometimes they proceed to a claw fight, and then their rage and obstinacy are astonishing. The cardinal tells us, that he has often known a whole party of these creatures, consisting of two or three hundred and upwards, betake themselves to flight on the falling of its chief.

The faces of the baubaci have not quite so strong a resemblance to human faces, as those of monkies have, but they are much more alert and strong, and superior to the largest monkies in size.

They live in a sort of huts, which they themselves build with sticks and stones; a considerable number of them inhabit contiguous huts, which resemble cities, and they seem to have a sort of polity and form of civil government; they however have no other use of speech, but a sort of cry, or inarticulate howl.

A REMARKABLE RECOVERY FROM A FRACTURED SKULL, IN HAMPDEN.

Hampden, December 16, 1808.

A SON of Mr. Asa Dickerman, between 4 and 5 years of age, on the 26th October last, fell into the trough of a cider-mill, before the great wheel, which passed over his head and shoulders, and fractured his skull—beating in a part of the *os-frontis* upon his brains where it joins the *Sutures*, *Sagitalis* and *Coronalis*, and parted the last mentioned Suture, from one edge of the Spaenoidal line to the other, so that *dura mater* was seen the whole length of the Suturus, and the motion of his brain plainly perceptible; his arm also receiving a fracture, near the articulation at his shoulder. In this situation he was taken out of the trough, apparently dead; but after cleaning off the pounce, life was discovered. Mr. D. sent immediately to New-Haven, for Dr. Spalding, who arrived there shortly, trepanned the child, elevated the fractured piece of bone that pressed on the brain, crowded the skull from its flat situation into its natural form as much as he could, and dressed his head.

He lay in a comatose situation for a number of days, without any favourable symptoms, and without the least hopes of his recovery. At length he appeared more wakeful, which increased daily; he took but little nourishment, and came to his reason—but lost the use of his speech, which he has since recovered, with every other faculty except his strength, which is fast encreasing: his wounds are not perfectly healed, but in a fair way.

SINGULAR OCCURRENCE.

[From the Baptist Missionary Magazine.]

THE DOVE.—The following very extraordinary circumstance, respecting the conduct of a *Dove*, may be relied on as a fact. It took place on the first Lord's day in August 1808, in the Baptist meeting-house in Pawlet, in the state of Vermont, in the time of public service; consequently several hundred people were witnesses of this singular event.

"The Rev. Mr. Beal, pastor of the Baptist Church was called upon in the intermission to baptize. He preached to the people that day from Psalm xcii. 1, 2. and in illustrating his subject he took occasion to bring into view the descent of the Holy Ghost, in bodily shape like a dove, on the head of our glorious Redeemer, at his baptism. Before he had done with the subject, a dove flew in at the door of the meeting-house, and lit upon the cornice over the pulpit, and soon hovered down and lit upon the top of the speaker's head; from thence it went down on to his right shoulder. After sitting there some time, it walked across the back of his neck on his left shoulder. At length it walked out upon his left arm—(that being at that time extended) from which it hovered down, and sat upon the Bible before him. After sitting on the Bible for some time, it spread its wings and flew out at one of the gallery windows.

"It was judged that the time that this innocent bird stayed upon, and about the preacher, was half an hour. It did not appear to break, but rather to help his ideas in preaching.—It had a most solemnizing effect on his mind, also, as was thought, on the whole assembly. It has occasioned (says the writer from whom this extract is taken) much talk in this vicinity. But the *end* God has in this providential occurrence is yet kept a secret."

We have thus simply narrated the above fact, and leave the reader to make his own comments upon it.

ACCOUNT OF A WORM IN A HORSE'S EYE.

[By F. Hopkinson, Esq.]

HAVING been myself a witness to the following curious fact, I thought it should not pass unrecorded, especially as it occurred in Philadelphia, under the immediate notice of the Philosophical Society.

A report prevailed last summer that a horse was to be seen which had a living serpent in one of his eyes. At first I disregarded this report, but numbers of my acquaintance who had been to see the horse, confirming the account, I had the curiosity to go myself, taking a friend along with me.—The horse was kept in Arch-street, and belonged to a free negro. I examined the eye with all the attention in my power, being no ways disposed to credit the common report, but

rather expecting to detect a fraud or vulgar prejudice; I was much surprized, however, to see a real living worm within the ball of the horse's eye. This worm was of a clear white colour, in size and appearance much like a piece of fine white bobbin; it seemed to be from two and a half, to three inches in length, which however could not be duly ascertained, its whole length never appearing at one time, but only such a portion as could be seen through the iris, which was greatly dilated. The creature was in a constant lively vermicular motion; sometimes retiring so deep into the eye as to become totally invisible, and at other times approaching so near to the iris, as to become plainly and distinctly seen; at least so much of it as was within the field of the iris. I could not distinguish its head, neither end being perfectly exhibited whilst I viewed it, and indeed its motion was so brisk and constant, that so nice a scrutiny was not to be expected. The horse's eye was exceedingly inflamed, swoln, and running; I mean the muscles contiguous to the eye ball, and seemed to give him great pain; so that it was with much difficulty the eye could be kept open for more than a few seconds at a time; and I was obliged to watch favourable moments for a distinct view of his tormentor. I believe the horse was quite blind in that eye, for it appeared as if all the humours were confounded together, and that the worm had the whole orb to range in, which, however, was not of a diameter sufficient for the worm to extend its full length, as far as I could discover. The humours of the eye were beginning to grow opaque, like a chilled jelly, and became altogether so afterwards, as I was informed.

As this is a very uncommon circumstance, and may affect some philosophical doctrines, it is much to be lamented that the horse had not been purchased, and the eye dissected for further examination. That there was a living, self-moving worm within the ball of the horse's eye, free from all deception or mistake, I am most confident. How this worm got there, or if bred in so remarkable a place, where its parent came from, or how they contrived to deposit their semen or convey their egg into the eye of a horse, I leave for others to determine.

CURIOUS MEMORANDUMS.

Bata.

THOSE who inhabit mount Bata believe, that whoever devours a roasted Cuckow before his death is a saint; and, firmly persuaded of the infallibility of this mode of sanctification, deride the Indians, who drag a cow to the bed of a dying person, and pinching her tail, are sure, if by that method they can make the creature void her urine in the face of the patient, he is immediately translated into the third heaven; they scoff at the superstition of the Tartarian princes, who think their beatification secured, provided they can eat the holy excrements of their Lama; and they ridicule the Bramins, who, for the better purification of their new converts, require them to eat cow dung for the space of six months; while these would, one and all, in their turn, if they were told the cuckow method of salvation, as heartily despise and laugh at it.

Imaginary Valour.

When father Lobo waited on a king of Abyssinia to pay his respects, just as he was about to open his mouth, about twenty sturdy fellows fell upon him and gave him a hearty drubbing; the father flew to the door, where he was most respectfully treated, and was told, that this beating was an immemorial custom, which had been adopted to shew to every stranger, that the Abyssinians were the most courageous people on the earth, and that therefore every other ought to be humbled before them.

Muri.

The Abbot of Muri, in Switzerland, is a prince of the Holy Roman Empire, and he has his four great officers of state; his hereditary marshals are the noble and illustrious the lords of Thurn; his hereditary chamberlains, the lords of Wittenbach; his hereditary cup-bearers, the noble family of the Rupplins; and his hereditary grand carvers, that of Niderost: while the salary of the chief of these officers, the hereditary marshal, is twenty florins a year. Stangers are invited to court to dinner, which, though served up in

great state, is no better than a trademan's ordinary. His serene highness has his own covered body-dishes set before him, which no one of the guests is to touch; he drinks of his own high and illustrious body-wine; while both the strangers and the domestics must be content with new wine of the last vintage.

Muley Ismael.

Muley Ismael, Emperor of Morocco, killed with his own hand, during the time he reigned, forty thousand of his subjects: yet he was, in a very particular manner, attached to justice. One of his officers complained to him that his wife, when in ill-humour, had a custom of pulling him by the beard; and the emperor was so provoked at the impudence of this woman, that, in order to prevent her from again offending the majesty of his officer's countenance, he caused the hairs of his beard to be plucked out, one by one, by the roots. He once saw another of his officers on the road, driving a flock of sheep before him: "Whose sheep are these?" interrogated the emperor; the officer replied with the deepest reverence, "O Ismael, son of Elcheriff, of the seed of Hassen, they are mine." "Thine, villain," said the servant of the Lord, as the emperor is styled, "Thine? I thought I was the only proprietor in my dominions:" and immediately thursting his lance through the heart of the unfortunate sheep-driver, divided his flock among his guards. The only good deed that Muley Ismael seems to have done in his life, was the deliverance of his empire from a numerous band of robbers; but even this only good action bore the stamp of his sanguinary character. He ordered the massacre of all the inhabitants, men, women, and children, of a wide extent of country, round every place where a robbery had been committed. When he gave audience to foreign ministers, he was usually on horseback, in an open court; round him stood his officers barefooted, trembling, bowing to the ground, and, at every word he uttered, they repeated in chorus, "Great is the wisdom of our Lord, and the voice of our Lord is as the voice of an Angel from Heaven."—But their Lord never dismissed an ambassador till he had given him ocular demonstration of his readiness and dexterity in murdering some of his subjects; and this entertainment generally concluded the ceremonies of audience.

Nuns.

A medical writer, of undoubted veracity, relates, that in a convent of nuns, where the sisterhood was unusually numerous, one of these secluded fair ones was seized with a strange impulse to mew like a cat; that several others of the nuns in a short time followed her example; and that at length this unaccountable propensity became general throughout the convent; the whole sisterhood joined, at stated periods, in the practice of mewing, and continued it for several hours. But of all the extraordinary fancies recorded of the sex, none can exceed that which Cardan relates to have happened in one of the convents of Germany, during the fifteenth century. One of the nuns, who had long been secluded from the sight of man, was seized with the strange propensity to bite all her companions; and, extraordinary as it may seem, this disposition spread until the whole house was infected with the same fury. The account states, that this mania extended even beyond the walls of the convent, and that the disease was conveyed to such a degree from cloister to cloister, throughout Germany, Holland, and Italy, that the practice at length prevailed in every convent in Europe.

Singular Watch.

A Russian peasant has lately made a watch of singular and curious workmanship. It is of the size of an egg.—Within it are represented the sepulchre of our Lord, the stone closing it, and the guards standing nigh. The watch is a repeater. When the hour strikes, the stone is suddenly rolled from the mouth of the sepulchre, the guards fall on their faces, angels appear, the blessed women arrive, and that music is played which is usual to be executed in Russia on Paschal Eve.

Anecdote of Mons. Demoivre.

M. Demoivre was known all over Europe for his calculations: his depth of thinking as a philosopher, and his judgment as a mathematician, cannot be questioned. He, nevertheless, had an utter aversion to society, particularly at

table; and, in order to avoid company in this respect, he dined for many years, to the time of his death, at Pons's coffee-house (Castle-street, Leicester-fields) by himself, and paid five shillings for eating only, though he had but one dish.

Though he must have been a comely athletic man in his younger days, he declared, upon his honour, he never had any intercourse with the fair sex; but, like the great Newton, when he approached his end, he lamented never having had the curiosity of an intimate acquaintance with the ladies. I am told, indeed, there are some living mathematicians (whose names I am not at liberty at present to mention) nearly in the same predicament, who, being completely absorbed in sines and tangents, entirely forget to consider the figure of a fine woman.

Anecdote of Sir John Powell Pr—ce.

Sir John Powell Pr—ce, of Newton, Montgomeryshire, is, in many respects, a very worthy man, hospitable, benevolent, and generous. In his person he is remarkably comely, and has a very majestic appearance. Being a gentleman of a very ancient family, and an easy fortune, he found no difficulty to recommend himself to the ladies, especially as he preferred personal and mental accomplishments to any pecuniary recommendations. He married several wives, all beautiful in their persons, and agreeable in their conversation. But, whimsical as it may appear, it is well authenticated in the neighbourhood of Newton, that he never buried one wife till the day of his marriage with another, it being a maxim with him, that it was impossible to live without a consort, *dead* or *alive;* accordingly when his wife died, he had her embalmed, a superb coffin made for her, and placed by his bed-side till his ensuing nuptials took place; in the mean while a handsome monument was preparing for her in the parish church, and the day of his succeeding marriage was the day of her funeral. By this method he never was a widower; and as he cherished his wives to his bosom, even after their death, so did he prove the kindest and best of husbands during their life-time.

ON THE VARIOUS PHENOMENA OF THE OCEAN.

[*Concluded from page 50.*]

OTHER philosophers, observing that large beds of fossile salt are not unfrequent in any quarter of the globe; and conceiving, with great probability, the bottom of the sea to be analogous in its formation to the surface of the earth; have undertaken to derive its saltness from the beds of rock salt, which they suppose to be situated at its bottom; and they are further of opinion, that without such a permanent saline principle, the sea would long since have become insipid, from the fresh water poured into it from an infinity of rivers.

With respect to the first of these opinions, Dr. Watson, the present bishop of Landaff, enters into a very ingenious disquisition, to shew, that the cause assigned by it for the saltness of the sea, is not adequate to its effect: and, as to the second opinion, he observes, how strange it is, that what, according to the first hypothesis, is thought sufficient to account for the saltness of the sea, should, in this, be esteemed instrumental in annihilating the saltness already supposed to exist. Against this last opinion, moreover, he urges an objection of some weight; namely, why the waters of the ocean are not perfectly saturated with salt, if, ever since the creation, they have been exerting their powers upon such permanent masses of rock salt as are thought to be situated at its bottom?

Boyle unites, as it were, the two preceding hypothesis, and takes the saltness of the sea to be supplied, not only from rocks and other masses of salt, which at the beginning were, or in some countries may yet be found, either at the bottom of the sea, or at the sides, where the water can reach them; but also from the salt which the rivers, rains, and other waters dissolve, in their passage through divers parts of the earth, and at length carry with them into the sea.

This opinion, Bishop Watson neither condemns nor adopts; but he observes, that Buffon, and the generality of philosophers, acquiesce in it. He adds, that we are inquiring into the cause of a phenomenon, which it may be said, had no secondary cause at all. "For it is taken for granted," he continues, "in this disquisition, that the wa-

ter which covered the globe in its chaotic state was not impregnated with salt as at present, but quite fresh: Now this is an opinion concerning a matter of fact, which can never be proved either way; and surely we extend our speculations very far, when we attempt to explain a phenomenon, primeval to, or coeval with, the formation of the earth.

"Bernardine Gomesius, about two hundred years ago, published an ingenious treatise upon salt. In this treatise, after reciting and refuting the opinions of Empedocles, Anaxagoras, and Aristotle upon the subject in question, he proposes his own; wherein he maintains, that the sea was originally created in the same state in which we at present find it, and impregnated, from the very first, with the salt which it contains. Though this hypothesis may be considered by some, rather as a cutting than an untying of the knot, yet it has been embraced by philosophers of great eminence; and it must be owned, that it may be applied to the solution of some phenomena with peculiar propriety. Naturalists assure us, that, though some few species of fishes thrive in fresh water, and some others live alternately in fresh water and salt, yet by far the greatest number cannot exist out of the sea: Now, whether we suppose the sea to have become salt from the influx of rivers, or from the gradual solution of beds of rock salt, or from the combined influence of both these causes, it must for some years have remained so exceedingly fresh, that it will not be an easy matter to account for the continuation of the existence of the numberless species of fishes, which cannot live in fresh water. This difficulty is not removed by supposing that fishes do not imbibe any part of the sea's saltness with their food, and attributing the efficacy of sea water in preserving life, to the superior weight with which it compresses the organs of respiration; for this superior weight is as much an effect of the salt dissolved in it, as the saline taste itself. The saltness of the Caspian Sea, of the lakes of Mexico and Titicaca, and of other large collections of waters, which have no effluent rivers, nor visible communication with the sea, may be as successfully explained upon this hypothesis, that the sea was at the creation impregnated with salt, as upon either of the preceding.

"Besides the opinions of the causes of the saline impregnation of the sea, which have been mentioned, there is another, which future ages will, probably, see less questionable to adopt than we do: I mean that which maintains, that

sea salt is constantly and abundantly generated, both on the surface of the earth, and in the bosom of the ocean.

"But how ineffectual soever our attempts may be to explain the cause of the saltness of the sea; yet one might have hoped, that in this age of philosophy and curious navigation, the degree of its saltness in every latitude, and every season of the year, would have been ascertained by accurate experiments. The acquiring knowledge by experiments is a slow and laborious method; but it is, at the same time, a method within our reach; while the theoretic investigation of the proximate cause of any natural phenomenon often surpasses, and that of its ultimate cause always surpasses the apprehension of the human intellect."*

The saltness of those great collections of waters, that have no effluent rivers, nor visible communication with the sea, has been mentioned in the preceding quotation. But there are other lakes, through which rivers run into the sea: and these, how extensive soever, are, notwithstanding, very fresh; for, admitting the first opinion, concerning the influx of rivers into the sea, and consequently of their salt; yet these rivers do not deposit their salts in the bed of the lake, but carry them with the currents, into the ocean. Thus the lakes Ontario and Eri, in North America, although for magnitude they may be considered as inland seas, are, nevertheless, fresh water lakes, and kept so by the river St. Lawrence, which passes through them. I shall only mention farther on this head, the opinions of Bernier and Marsigli: The former ascribes the saltness of the ocean to the fossile, or mineral salts, brought into it by subterraneous currents, and dissolved in water: The latter observes, that, in Provence, the bottom of the sea is wholly stony, and is nothing but a continuation of the mountains of the Cevennes: being even found to consist of several strata, among which are salt and pitcoal; and hence he derives the salt and bitterness of the water.

The saltness of the sea has been considered by some as a peculiar blessing from Providence, in order to keep so great an element pure and wholesome.

---

* Watson's Chemical Essays, vol. 2, page 106.

NOBLE INSTANCE OF ROMAN EQUANIMITY.

JUNIUS CANUS, an illustrious Roman, was always remarkable for a noble firmness of mind, calm and composed, and scarce ever disconcerted by any cross accident. In this undisturbed situation, he could behold death as a welcome present to him, from the savage Caligula. Canus's mind was well cultivated with the study of philosophy. He had once a long dispute with Caligula; and, as he was withdrawing, "Be not deceived," said that Phalaris to him, so Seneca called Caligula, "I have given orders for your being put to death." "I thank my good and gracious prince," replied Junius Canus, without betraying the least emotion. According to a decree of the senate that had passed under Tiberius, there was to be a respite of ten days between judgment and execution. Canus, during this interval, shewed not the least fear nor uneasiness, though convinced in his mind Caligula's threats in such cases were infallible and irrevocable. When the centurion came to give him notice to prepare for execution, he found him playing at draughts with a friend. He reckoned his men, and those of his adversary, "that (said he) you might not brag you had the advantage over me." And he added, turning to the centurion, "You will be my witness that I have the best of the game by one man." This frivolous care may shew some ostentation in the magnanimity of this gentleman; but what he said to his friends is more worthy of an intrepid soul.—Seeing them in deep affliction, and shedding tears, he reproved them: "Why those moans? Why those tears? Ye are very anxious to know if the soul be immortal; I am going to see this matter cleared up in an instant."

RINALDO RINALDINI.

[*Continued from page* 30.]

WATCHING and reflecting on his situation and prospects, Rinaldo lay upon his bed beneath a tent. The greater part of the band were gone upon various expeditions, and with them Ludovico and Nero. Luigino came up to Rinaldo, looked at him awhile, and said,

"Captain, you perceive that you cannot live out of our circle. The civilized world is not a fit place for you. Stay in those uninhabited vallies, and in woods and solitudes, feared and honoured at the head of your comrades. Do not abandon yourself to cares, for such is your destiny and the will of fate."

Rinaldo. I feel the truth of your observation but too strongly.

Luigino. I am glad of it.—I renew my former offer. Place yourself at the head of my troop, and I will serve under you as second in command.

Rinaldo. I will stay with you, but I cannot take the command of your band. Yet in case of need you may rely upon me as much as any one of your men.

Luigino. As you please. In any case your presence will have a great effect on them, and they will all consider themselves as serving under you.

While they were thus speaking the signal of return was heard from a party who had been out, and had taken booty, and Ludovico, almost breathless, entered the tent saying, "Captain, we have taken a great prize; one that will give you much pleasure. That cursed Corsican and the beauteous Olympia have fallen into our hands."

While he was yet speaking, they were both brought bound into the tent, upon which the whole troop exclaimed, "*Viva volorissimo capitano Rinaldini.*"

Rinaldo started and shuddered when he beheld the prisoners bound. Olympia threw herself on her knees before him, and said, "I surrender myself to your mercy."

Rinaldo made a sign for her to rise, and answered, "I am not captain of the party that has taken you, but this man who stands near me. To him address your petition. I am not your judge. But since I am indebted to you, Olympia, for my life and deliverence in Calabria, I request my friend Luigino, for my sake, to give you your liberty."

"She is free," Luigino instantly exclaimed. Upon which her bonds were taken off, and Luigino continued thus: "But as to what concerns this captain, take him to the cavern, and imprison him till I have learnt from Ludovico al' that he has done against my friend the great Rinaldini."

The captain, who had hitherto stood motionless, now raised his voice, and said; "What I have done against Rinaldini every good citizen would have done also who should see the chief of robbers among his fellow citizens."

Luigino now gave some of his men the wink, which they immediately understood, and took the captain out of the tent.

Olympia had placed herself upon a camp stool, and Rinaldo continued lying upon his bed, while Luigino went out of the tent.

Olympia. Oh, thou celebrated Rinaldini! Thou who art the fear and terror of all the States in Italy!

Rinaldo. Oh, speak not thus!

Olympia. Are you really not the leader of these men?

Rinaldo. I am not.

Olympia. Yet you live among them?

Rinaldo. That is not my fault. I must not, cannot return to the bosom of civilized society.

Olympia. If you are averse to that, remain in your vallies, and live in tranquillity among the rocks, nor restrain yourself within the narrow bounds of society. What you would there find is easy to be forborne. O that it were my lot to live in such peaceful solitude!

Rinaldo. Then go to the old man of Fronteia!

Olympia. Do you know him?

Rinaldo. How could I say I know him? I have indeed seen and spoken to him, and he has said and shewn to me a great many things, and even a representation of his Krata Repoa. But how should I venture to say I know him?—Do you know him?

Olympia. I have never seen or spoken to him.

Rinaldo. This solemn, mysterious, all grasping impostor?

Olympia. He is still more. The chains he has contrived to throw over all Italy, and even across the sea, are a work that speaks the praise of the master. Since you have become so famous, you have been an important object of his wishes. You became a link of the chain for which he sought. He found you before you knew it. You were his before he saw you?

Rinaldo. What say you?

Olympia. That which I know.

As she said this, she smiled as one who spoke with conscious certainty. Rinaldo cast his eyes upon the ground.—Three shot were heard at no great distance. Olympia went to the entrance of the tent, but instantly returned, and Rinaldo beheld her with an inquiring countenance.

Olympia. Alas! they are bringing the corpse of the captain.

Rinaldo. Is he dead?

Olympia. Your most bitter enemy in this world.

Rinaldo. Does he also belong to the chain of the old man of Fronteia?

Olympia. He was an apostate.

Rinaldo. How did he live?

Olympia. By speculation, gaming, and magic, but with you his greatest prize, and that on which he placed his chief reliance, escaped him.

Rinaldo. How came you to return to this deceiver?

Olympia. Through want of money.

Rinaldo. Your noble attachment—

Olympia. Was formed by necessity and broken off by disgust.

Rinaldo. What do you now intend to do?

Olympia. To throw myself into your arms, and continue with you; with you to brave all dangers, even to death itself. By your side will I fight—

Rinaldo. I will fight no more. I will exchange my sword for spades and ploughshares.

Olympia. And turn hermit?

Rinaldo. The same.

Olympia. Then I will accompany you as a female. In my arms you shall repose when you return fatigued with the heats and labours of the day. As a careful housewife will I refresh you with a wholesome repast, and peaceful joy shall never be absent from your hermitage. Come my Rinaldo, let us go and sojourn in the tranquil asylum of happiness and peace. I shall feel no hardships. My affection for you will smooth every path, and convert perils into security.

Rinaldo. You rave!

Olympia. Because I am with the object of my love.

They were now interrupted by a loud conversation without the tent. Luigino, who knew how to live, had ordered a sumptuous entertainment to be prepared, which was now brought in. No attendants, however, importuned the guests, who, free from restraint, abandoned themselves to the feelings of their hearts.

The cork now flew from a bottle of champagne with a loud report, and struck the tender fair one on the forehead, at which the company laughed, and proceeded to empty the bottle.

Again they burst into a roar, when Luigino came and said, "My people have taken a pilgrim who knows Ludovico."

"'Tis Rosalia," cried Rinaldo, who instantly sprang up, rushed out of the tent, and flew to the arms of Rosalia.

After the first effusions of joy, Rosalia told Rinaldo, that having escaped on the night of the bloody affray in Calabria, she had long wandered in solitudes, and had at length come to Sicily, through whose lonely vales she had travelled in a pilgrim's dress, till at length she had now obtained the object of her heart's desire, by again finding her dear Rinaldo.

During this interview Olympia behaved with great prudence and discretion, but Rosalia could not conceal her jealousy. She confessed her fears and suspicions to Rinaldo, who endeavoured to pacify her to the utmost of his power.

Meanwhile Luigino observed what passed, and as soon as he was alone with Rinaldo, took the liberty thus to express his opinion:

Luigino. I perceive, captain, that report said true when it painted you as a declared admirer of women; nor have you been caricatured in this respect by the picture that has been drawn of you.

Rinaldo. Perhaps, however, they exceeded the truth.

Luigino. That I will not decide, I only speak of what I see.

Rinaldo. And what do you see?

Luigino. That you have two of them with you at once, both of whom you have loved and love still.

Rinaldo. And what inference do you draw?

Luigino. I will frankly confess I do not think it becomes you to toy away your time with women.

Rinaldo. Are you a woman-hater?

Luigino. By no means. But my friendship for them only admits of giving them a few passing moments, when passion surprises me. But then it is soon over. Both of us pursue a course of life in which we can neither give our wives a house to live in, nor a comfortable home. Our children we cannot educate; and if we could, to what could we bring them up? To what but a course like ours? And since we cannot send them forth into the world, shall we bring them up directly for the gallows? That we would neither of us do.

Rinaldo. Then let us leave this course.

Luigino. What, for the sake of the women?

Rinaldo. I have treasures which are safely buried, and may again be found. The Canary Islands are blest with

the finest of climates. Thither rich vallies and happy plains invite us. Take a wife and follow me.

Luigino. I cannot resolve on such a step.

Rinaldo. And why not?

Luigino. I am afraid of a tranquillity which may permit conscience to awaken. Are you not afraid of it also?

Rinaldo. I open my heart to the delights of peace. I hear her conciliatory voice, and obey her call.

Luigino. And what can you do? Repent, perhaps?—But can you undo what is done and past?

Rinaldo. We may make restitution.

Luigino. At what price will you pay for flames, blood and robbery?

Rinaldo. At whatever price the greatest penitence can require.

Luigino. And though you build churches and altars, will they procure you happy dreams? Can a deliberate retrospect of your past life procure you peace? You have intoxicated yourself. You will awaken, and then, alas! nothing but another intoxicating draught can sooth you.

Rinaldo. Not so, Luigino; not so.

Luigino. It is my maxim to act on some fixed plan.—Mine was formed before I began to pursue this course of life.

Rinaldo. Indeed!

Luigino. Holla! Marco! some wine!

Rinaldo looked with an inquiring countenance at Luigino, who drew a seat to the table, and sitting down as the wine came in, poured some out and drank.

Luigino. Wine, they say, brings out the truth. You shall hear my story. I am by birth a Corsican, and my father was governor of Bastia. But Luigino is not my true name, My father was a very worthy man, who loved his country, and hated its oppressors the French. His sentiments were not unknown, and the French general watched him narrowly. There arose an insurrection in the valley of Ajaccioli, where a French officer had dishonoured the wife of a Corsican. The latter having killed the criminal, the general ordered the Corsican to be bound, and condemned him to death. His countrymen, however, rescued him and took up arms.

My father was called upon to suppress this rebellion; but he was so imprudent as to reply, that he would only bear arms against the enemies of his country. On this account he was thrown into prison, where the general order-

ed him to be strangled as one guilty of high treason. My mother made me take an oath to revenge my father's death, and plunged a poignard in her own bosom. With the same poignard I killed the French general, took refuge among the mountains, and afterwards came on board an English vessel to Sicily, and my property being confiscated, and my name publicly exposed, took to the course of life I have since pursued. This was my choice and my plan. I have now about ninety men under my command, who know how to fight, and it would be easy to increase their numbers.—There are ships to be bought. You, Rinaldini, have money; employ some of it in a naval expedition, and deserve the blessings of an oppressed country.

Rinaldo. Luigino!

Luigino. Come with me to Corsica, and break the fetters of my countrymen. Thousands will join us, and your now dishonoured name will be recorded with glory in the annals of history: whereas your amours will never procure you the honour of becoming the deliverer of an injured but brave nation. At present you wander like a vagabond from one hole and corner to another, and are contemned, persecuted, and proscribed like the most abject criminal who basely murders the unwary passenger: whereas you have but to desire it, to soar upon the wings of Fame to the temple of immortality. Your robberies will be forgotten, and the whole world will talk of your glorious deeds. The press and the mint, triumphal arches and statues will perpetually record your bravery; your bust will live in the temple of Fame, and your name be classed with the deliverers of nations. If you must change your mode of life, be this your choice, and your lot will be at once great and enviable.

Rinaldo. Luigino! some God has inspired thee with these noble thoughts!

Luigino. Rinaldini!

Rinaldo. Give me your hand. Corsica shall be emancipated!

Luigino. Corsica shall be free. The thought was mine; yours shall be the fame.

Rinaldo. O Luigino! the sound of the broken chains of your country shall silence the voice of conscience, and every self reproach shall be hushed in the soothing harmony of revered freedom: with the regeneration of your country a new day will dawn upon our lives.

Marco now entered and whispered something to Luigino, who sprang up and went out with him.

Meanwhile Rinaldo looked for Rosalia, and Olympia also joined him.

"All is not right," said she.

"What is not right?" replied Rinaldo.

"There is a talk of soldiers—of an attack—and of a defence," replied Olympia.

Rinaldo left his tent, went in search of Luigino, and found Rosalia weeping beneath a tree. When she saw Rinaldo approach, she endeavoured to conceal her tears, but in vain.

Rinaldo. You have been weeping, Rosalia; say for what cause?

Rosalia. I—the pleasure that—I have—in seeing you again, and—

Rinaldo. No excuses or disguises! Why have you been weeping?

Rosalia. I scarcely know myself. I was thinking—

Rinaldo. What were you thinking?

Rosalia. I was thinking—that if Rinaldo—Ah! what a child I am!

Rinaldo. Proceed.

Rosalia. If Rinaldo should no longer love me?

Rinaldo. Why were you thinking that?

Rosalia. Because—I scarcely know why myself.

Rinaldo. I must know all.

Rosalia. The signora—

Rinaldo. Should give you no uneasiness.

Rosalia. I love.

Rinaldo. So do I.

Rosalia. Me?

Rinaldo. You.

Rosalia. Alone?

Rinaldo. No jealousy: when I assure you I love you.

Rosalia. I love you alone—and—O Rinaldo! command me to leave you, or dismiss the signora: I cannot stay while she is here.

Rinaldo. Oh! you little simpleton.

Rosalia. I love you so dearly!

Rinaldo. If you go, Olympia will stay; if you stay she will go: and so all will be well. Besides, my requesting you to stay is the same as to command the signora you hate so bitterly to leave me: can you desire more?

Rosalia. All I desire is your love, and that undivided.

Rinaldo. You have known me already. Did I ever act otherwise towards you than generously?

Ludovico now came running to Rinaldo with intelligence that it was expected they would be presently surrounded by troops. Luigino therefore visited the out-posts and reinforced the guard at the entrance of the mountain-valley. Rinaldo set forward, with Ludovico, in search of Luigino, who appearing somewhat dejected, Rinaldo asked him the cause.

Luigino. I have received certain intelligence that we are surrounded.

Rinaldo. And does that confound you, Corsican?

Luigino. Not that; because we may cut our way through: but when I reflect that this very night, perhaps, after forming so noble a plan, our power may be cut short—

Rinaldo. It will not be. But are we really surrounded?

Luigino. About a league off, all around us, are a body of above four hundred men.

Rinaldo. What do you intend to do?

Luigino. To wait their attack.

Rinaldo. My advice is, to strike through to the south side of the mountain, and get to the mountain of Larino, where you will have woods in the rear, and a chain of mountains on your flank.

Luigino. I am very willing, if you will but fight with us.

Rinaldo. I will. Choose me out sixteen of the boldest of your band, besides whom I will take Nero and Ludovico. We will throw the troops into an alarm, while you are cutting your way through with the women and the baggage, after which we will soon find means to join you.

Luigino immediately gave orders to strike the tents and to collect the baggage together with the women and children, in the centre of the camp. Rinaldo was furnished with the men he desired; each of whom was armed with a double-barrelled gun and two pair of pistols, besides his sword. Ludovico and Nero joined them, and Rinaldo having taken an affectionate leave of Rosalia, and recommended her to Luigino's particular care and protection, marched to the pass, where he drew in the advanced guard, and ordered them to join the main body. He then marched slowly along the plain, and at day-break gave the signal of attack.

They turned the first picquet of the enemy they met, and the second was almost cut to pieces; after which, the alarm was given through the whole front.

They now heard firing on the mountain, which grew weaker and weaker, till at length it wholly ceased. Upon which Rinaldo concluded the main body had opened a way through the enemy, and passed. Rinaldo therefore took to the right, in order to leave the mountain behind him, and forced his way through a strong body of troops. Here he had a very brisk engagement, in which six of his men were killed; but at length the troops began to give way, and being then attacked with increased vigour, fell into complete disorder. Rinaldo's party took some horses from the enemy, and of his remaining twelve men four were mounted, as was Rinaldo himself. He now marched slowly back towards the pass, whence he sent eight men up the mountain, while he himself, with Ludovico, Nero, Marco, and Mangato, all mounted, sought the plain, and wheeled to the left, to reach the mountain of Larino on the west side.

When they had advanced about half a league they fell in with a body of about thirty men, whom there was no possibility of avoiding. They therefore attacked them, broke their line, cut their way through, and then fell in with a patrol of cavalry of eight men. These they engaged, cut down two dragoons, and the rest took to flight. Nero and Mangato were wounded.

They now heard a tumult behind them. The men Rinaldo had detached to the mountain had found the pass strongly occupied, and therefore drew off towards the plains. Here they found three of their main body who had been cut off, and whom they joined; while Terlini, a man of a shrewd mind, who had taken the command of them, vigorously attacked the troops Rinaldini had left in his rear. Rinaldo perceiving by the firing, that these men were engaged, hastened to succour them, and attacking the troops in the rear, soon routed them. Of ten men whom Terlini commanded, only two besides Terlini himself, escaped unhurt; six were killed, and the rest were left, mortally wounded, upon the field. Terlini received one of the horses taken from the enemy for his bravery; his comrades Romato and Bellione, were taken up behind by Ludovico and Marco; and thus they pursued their way, till having proceeded some leagues, a brisk fire at a very small distance obliged them to strike into a wood opposite to them, which led them by day-break into a forest, where having penetrated a considerable way, they unsaddled their horses, and reposed themselves by a fountain.

Having rested, the following conversation arose.

Rinaldo. What ails you, Terlini? Why do you seem so uneasy?

Terlini. I am impatient at this delay.

Rinaldo. Even if we had no need of it ourselves, we must necessarily rest our horses, if we wish them to carry us any further.

Terlini. But here we have no provisions.

Rinaldo. Of that indeed I feel the want. However we will set forward as soon as possible. I have already formed a plan. Meanwhile let me have your opinion relative to our proceedings; for I doubt not that every one of you has been silently reflecting upon it during this halt. Speak, Terlini, what think you?

Terlini. My opinion, in one word, is, that we should endeavour to get to the mountain of Larino, when we shall certainly fall in with Luigino.

Bellione. That is my opinion also.

Romato. And mine too. For here we are neither strong enough nor sufficiently secure to maintain our position, especially as we have neither provisions nor ammunition.

Rinaldo. These may be procured. What think the rest of you?

Marco. I have no opinion but yours.

Mangato. I am willing to do as you please. Go when you will I will accompany you. But I own I wish to rejoin our comrades.

Rinaldo. Certainly.

Nero. The only question is, whether the road to the mountain of Larino is open or not.

Rinaldo. That is the first object that must be investigated.

Ludovico. It is undoubtedly surrounded by troops.

Terlini. We are eight of us—

Ludovico. We have lost half our number.

Terlini. We have our fists and our swords, and besides are mounted.

Ludovico. Not all of us.

Terlini. We shall cut our way through.

Rinaldo. If it be possible we shall. But the greatest courage cannot perform impossibilities. Many of our men have fallen to rise no more. Shall we throw away our lives?

Nero. Without necessity it were folly.

Terlini. Well, captain, let us hear your opinion?

Rinaldo. My opinion is, that you should go out upon the scout with Bellione and Romato. Let Marco and Mangato do the same, and procure provisions. The rest of us will reconnoitre the forest. Before us we perceive the ruins of a castle on a hill in the midst of the trees. Be that our rendezvous; there we will meet again. This is my opinion, which, if it be disapproved, every one may do as he pleases, for I have no right to demand implicit obedience. You are under the command of Luigino. Ludovico and Nero belong to me, and will continue with me.

Terlini. Then I demand the rest, to go with me; our wives and children are with Luigino.

Rinaldo. You are free to do as you please.—If you go, take the horses with you. Here they are but an incumbrance to us.

Terlini. As you please.

Marco. I will go with Terlini. Yet I am sorry to leave the great Rinaldini here without support.

Rinaldo. I have Ludovico and Nero with me.

Marco. Should any misfortune befall you here, by heavens Luigino will punish us severely.

Rinaldo. Fear not; we shall soon see each other again.

Here a pause ensued. At length Terlini gave Rinaldo his hand and took leave of him. Marco, Romato, Bellione, and Mangato followed his example, taking with them the horses, while Rinaldo remained behind with Ludovico and Nero.

Rinaldo silently ascended the hill where the ruins of the castle lay, and Nero also followed him in silence.

"Here," said Rinaldo, "are foot-steps in the grass.—Be careful to keep upon your guard."

As they approached the ruins several birds took their flight, but they saw no human creature. They entered a large court built round, having door-ways without doors, and found a winding stair case which they ascended. It led to the second story, where Rinaldo walked out upon a platform, grown over with laurel, to take a view of the country. To the left beyond the wood, he beheld a beautiful valley; to the right were mountains, and he was surprised to perceive some objects he remembered to have seen before.

"Ludovico," said he, "do you know that place to the right?"

Ludovico. Yes, I know it well.

Rinaldo. Do you see yonder castle?

Ludovico. Yes, by heavens! 'tis the castle of the good countess of Martagno.

Rinaldo. It is.

Ludovico. There we were well, and yet we could not stay there.

Rinaldo. We dare not stay where we are well. Persecution always follows close at our heels.

Ludovico. That is cursedly unfortunate!

Rinaldo. Ah, Dianora! Art thou still within those walls? Thinkest thou still of thy unfortunate lover? O, heavens! Ludovico, you must go.

Ludovico. Go, whither?

Rinaldo. To the neighbourhood of the castle. You may reconnoitre, and—

Ludovico. I understand you, captain, you need not say another word. Leave it to me. You shall soon hear some news, at least as good as can be procured. Adieu. We shall soon meet again.

Thus saying, he hastened away, and Rinaldo remained deeply immersed in thought, till Nero awakened him from his reverie by observing, that he saw a house in the forest.

Rinaldo looked towards the place but could only see the roof. He immediately resolved to discover who inhabited the house, and left the castle, Nero following him in silence.

At length they came to an open place, and were scarcely ten paces from the house when the sound of a guitar struck their ear, and induced them to stop. Upon listening they heard a voice singing, but could only distinguish the burden of the song, which recurred after every verse;

If thou lov'st me
Then I love thee.

"Ha!" said Rinaldo, "since love is the subject of the song, we have little to fear. In the asylum of love and pleasure no ambush awaits us."

Thus saying, he advanced towards the house, and Nero involuntarily followed him, but being prepared for some mischance, took his musket in his hand upon the full cock.

Before the door sat a man in a brown hermit's dress, who had no sooner perceived the unexpected visitors than he laid down his guitar, and springing forward a few steps, stop-

ped and called out, "Is it possible? Do my eyes deceive me, or is it true? Are you really he? Do I see you again."

"That voice," said Rinaldo; "Good heavens! Are you he? Are you my dear Cinthio?"

"I am," cried he, and instantly embraced Rinaldo.

"Yes, by heavens, it is Cinthio," said Nero.

Rinaldo. O my friend! My Cinthio, and do we see each other again?

Cinthio. My wish is fulfilled, my eager wish, that if you were alive I might see you again. Now my heart rejoices to meet its old friend.

Nero. Embrace as long as you like, but give me a shake of the hand. You know me, old messmate, don't you?

Cinthio. Ah, Nero! Welcome a thousand times!

Nero. Well, I am heartily rejoiced to see you again alive and hearty, and in a singing humour.

Cinthio. Here in my house we will celebrate this unexpected meeting with a cheerful glass.

Nero. By heavens we want something. We have fasted like so many Carthusians. If you have any thing good, give us a little. It will taste excellently nice just now. 'Tis a pity Ludovico is not with us. For he would be glad of something also.

They now sat down to some refreshment of bread, cheese, butter, and wine. They ate with great appetite, and drank freely of the wine, during which the following conversation arose:

Rinaldo. But how came you here? And whose house is this?

Cinthio. You shall hear presently. When I made my escape from that bloody affray in Calabria, I wandered about among the mountains, with my wounds, till I met with a good old hermit, who received me at his hermitage, dressed my wounds, and attended me. To this worthy man I discovered myself, and he expatiated so much to me on the excellence of virtue, that I promised him to forsake my former course of life, and to live with piety and strictness in a monastery.

Rinaldo. Excuse my laughing.

Cinthio. Do not laugh, for though at first I was but half serious, I had nearly complied with his suggestions.

Nero. Had you, by heavens?

Cinthio. My benefactor gave me letters to a monastery, and I set forward on the way.

Rinaldo. I could almost imagine I saw you passing your noviciate there.

Cinthio. However I did not go.

Nero. Aye, so I thought. One of Rinaldini's men and a monastery agree as little as fire and water. They would be always at variance.

Cinthio. I unfortunately fell in with six of our comrades, who also made their escape. They had taken up their quarters in a cave of the mountain, and had been joined by five other robbers, with whom they carried on their old trade.

Nero. That was very well.

Cinthio. Thus I suffered myself to be persuaded to stay with them, and did not go to the monastery, but pursued my old course of life. I went further up the country, and took up my quarters in the mountain of Girace. Here my corps increased, and we were soon six and twenty strong, when I resolved on striking a grand blow upon a monastery, where we came off with the worst.

Nero. Heavens!

Cinthio. I know not whether our plan was betrayed, or whether fate would have it so, but the monks had a party of militia in the neighbourhood. Thus we met with a very bad reception, and I had nearly fallen into their hands.

Nero. Thunder and lightning!

Cinthio. Fortune, however, still enabled me to make my escape on board a corn vessel bound for Malta. On board this vessel I sailed, and as we lay off Sicily left her, and went up the country. Here I fell in with some fellows of my own stamp, whom I joined and carried on in a small way the trade we had formerly pursued in the great. Having at length collected a good heap of gold, my people insisted on a division, which being complied with, they left me, saying, they had enough to get into some creditable business. Tired of robbery and plunder I put on a traveller's dress. But my former habits and pursuits led me to seek out every hole and corner where I expected to find people of my own stamp. I was once so fortunate as to find two bags of gold, which had certainly belonged to some rich man, for they were sealed with a very large coat of arms.

Nero. Indeed.

Cinthio. I was scarcely possessed of this treasure before I began to think of retirement.

Rinaldo. Happy thought!

Cinthio. I put on this dress and went to a village about a league from this spot, where I waited on the forester of the

place, whom I informed of my intention of living as a hermit. He told me his late master, the baron, had, three years before his death, adopted that mode of life through inclination; that he had built himself a house in the forest, and had lived as a hermit till his death; that his son lived in the town, was always in want of money, and would doubtless sell me the house. I bought it, and now live on my own estate.

Nero. Aha!

Rinaldo. But how came you by a sweet-heart?

Cinthio. Who told you I had one?

Rinaldo. Your song.

Cinthio. Aha! Has it betrayed me? Well, yes I have a sweet-heart, a lovely good girl, who supplies me with milk, bread, eggs, butter, and other provisions, and visits me every three days. She is the forester's daughter.

Nero. Well, are you to be married at last?

Cinthio. Why not?

Rinaldo. Brave Cinthio! I am quite pleased with your account of yourself.

Cinthio. But my dear girl is still more so. We have already formed our plan of life. Her father, who knows of her attachment, will give up his place to me, and remove hither, where he will pass the remainder of his days witnessing the happiness of his only child.

Rinaldo. Let me embrace you. Take her, my friend, and make her happy. What is her name?

Cinthio. Eugenia.

Rinaldo. Fill your glasses. Let us drink her health, or yours and hers together, and may you enjoy all the happiness conjugal affection can confer.

Nero. I drink it with all my heart. But I can scarcely believe it.

Rinaldo. May I be happy like you, my brave fellow!

Cinthio. I have often thought of you. I have bewailed you as a friend that is dead; but I have cherished the remembrance, and even loved your ashes, as myself.

Rinaldo. Now, then, you will acknowledge I was right.

Cinthio. Yes, yes: besides you are with me, and my joy is complete.

Eugenia now unexpectedly arrived, and was astonished to find so many strangers with her lover, who introduced them to her as his friends. Eugenia, however, seemed to take no particular interest in them, and appeared much embarrassed, which Cinthio perceiving, encouraged her to speak.

Cinthio. You need not fear my visitors. I have already told you they are my friends, and you have no secrets I suppose?

Eugenia. No secrets—but—I am in great trouble.

Cinthio. So you appear. But what is the matter? On what account?

Eugenia. On your account.

Cinthio. On my account! What danger threatens me?

Eugenia. Ah! one cannot know—

Cinthio. Speak! would you make me uneasy also?

Eugenia. Ah, no. But hear me, hear the news I bring.

Cinthio. News! what?

Eugenia. You have heard of the great robber Rinaldini!

Cinthio. Oh, yes, frequently.

Eugenia. He is here in the neighbourhood.

Cinthio. Indeed!

Eugenia. Yes, in the neighbourhood.

Cinthio. Impossible!

Eugenia. No, no. It is true. He must be a very fearful man! The militia have attacked his band, and are still fighting with them. Our soldiers too are sent out, and even the horse. My father thought you would probably go out against the robbers instead of him. I know you will do it, and this it is that makes me so uneasy. God knows what may happen! Perhaps you will be brought back a corpse, and I am sure I cannot survive you.

Cinthio. Then you would rather that your father would go himself?

Eugenia. Certainly.

Cinthio. Poor old man! Suppose he were brought back a corpse—?

Eugenia. Ah, heavens! It would break my heart. Still I should have you. But were you killed—my father is old, and—

Cinthio. You can more easily get another lover than another father.

Eugenia. That is true.

Cinthio Is it not?

Eugenia. But not another Cinthio!

Cinthio I thank you my dear Eugenia, for your kindness—but what is to be done?

Eugenia. Oh, that hateful, that accursed Rinaldini!

Cinthio He is said to be a very handsome man.

Eugenia. Alas! as for me I should think him a thousand times handsomer were he hanging between heaven and earth.

Rinaldo. I will make you a proposal. Instead of Cinthio, let me go out against this Rinaldini, and I will bring him to your wedding as a marriage present.

Eugenia. Catch him if you can, you will get plenty of money for him. But you may take it all, I want none of it. If I can but keep my Cinthio prisoner I have all I want.

Cinthio. Oh, my dear girl!

Rinaldo. An excellent bride!

Eugenia. Cinthio! Let your friend take your place, since he is so willing.

Cinthio. Then he will get your father's office.

Eugenia. With all my heart.

Cinthio. And then how shall we live?

Eugenia. We must do as well as we can. If we do but save both of our lives, that is all I care for.

Cinthio. And what will people think and say of me?—They will call me a coward. Would you have such a wretch for your husband?

Eugenia. Truly, that would be very sad. What must be done?

Cinthio. I must go.

Eugenia. Oh, I would rather die a thousand times.

Cinthio. But what will you say if I tell you I am proof against both steel and bullets.

Eugenia. I should bid you go.

Cinthio. Ask my guests.

Eugenia. Is it true?

Rinaldo. I know nothing to the contrary. He would have been dead long ago if it were not.

Eugenia. Ah, heavens! Oh, that it were true!

Cinthio. Be at rest. You will certainly see me return as sound and hearty as I am now.

A musket was now heard in front of the house, upon which they all started. Eugenia cried,

"Holy Virgin! My heart whispers that Rinaldini is here!"

Thus saying she sank upon a chair, and Cinthio and his friends seized their arms.

[*To be Continued.*]

CURIOUS ACCOUNT OF WALLACHIA,

Describing the situation of the Country, and the Manners and Customs of the Inhabitants. Communicated by Baron Inigo Born.

WALLACHIA is a province of Turkey, in Europe, bounded on the north by Moldavia, on the east and the south by the Danube, and on the West by Transylvania: it is about 225 miles in length, 125 in breadth. The soil in general is fertile, and contains mines of different metals; it likewise produces excellent pasture, and in consequence the breed of horses, and other cattle, is greatly encouraged; but tillage is not so much attended to as it ought, owing to the indolence of the original natives, though they have been rendered more industrious and active of late years by the Hungarians and Saxons, who have intermarried with them, and settled amongst them. Their manner of living, however, still partakes of that rough and savage rudeness, which characterises the uncivilized natives of many parts of America.

Their children, from their infancy, are washed every day in the open air in warm water, and then clothed in coarse linen or woollen cloth: the difference of the season makes no alteration in their clothing. From the fifth to the twelfth or fourteenth year they are left to attend the herds and flocks; but the girls are taught to bake, spin, weave, and work at the needle. From the fourteenth year, they are brought up to the farming business. Kukuriz, or maiz, is the grain they chiefly cultivate, and of which they make their bread. They distil from the fruits of trees a kind of brandy called Rakie, of which they are very fond. Their diet is as simple as their dress; it consists of biscuit made of maiz, coarsely ground, and baked under the ashes of their fire; this bread they call malai; a small quantity of meat, with an abundance of milk, cheese, beans and other vegetables, make up the rest of their food. Their dress is various, but generally consists of the following articles. The men wear long woollen trowsers, soles of raw skin tied about their feet instead of shoes, a shirt open at the breast, a woollen jacket or coat, tight round the waist, with long sleeves, and a fur bonnet or cap on the head.

The women have long shirts down to the ancles, a brown variegated striped petticoat, open on both sides, and tied with a girdle, a waistcoat of coarse cloth, somewhat shorter than the shirt, and an anunular bolster, stuffed with hair or straw, upon their heads, which they cover with a woollen cloth. The girls go bare-headed. Their ornaments consist of ear-rings of white or yellow brass, of coloured glass, beads, pearls, feathers, and pieces of money, fastened to a string, and tied round the head and neck. These ornaments make a ringing noise, so that a fine dressed Raize, or Wallachian girl, may very often be heard sooner than seen. They marry very young, for sometimes the husbands are not above fourteen, and the wives hardly twelve years of age. Some manual arts seem to be peculiar to them, for instead of finding cartwrights and weavers amongst them as distinct occupations, every Wallachian man is his own cartwright, and every woman a weaver for her own family. What they produce for sale is carried on their heads, and there they place their young children while very young. Scarce any tradesmen or beggars are to be seen amongst them, their scanty wants being all supplied by their own hands.

As to their religion, they profess the Greek non-united system, but they have no more notion of rational piety than their domestic animals; the chief rite they observe consists of repeated fastings, which almost take up half the year, and are so extremely rigid, that they dare not eat any kind of flesh, eggs, or milk; strangers to all other religious obligations, they are so scrupulous in this, that they would sooner violate every law, human and divine, than fail in the observation of their fasts. All connections with their wives being prohibited as one part of their abstinence, even the thieves of this nation will not lie with their own, nor their neighbours wives, during these fasts, for fear God should withdraw his blessing from their occupation. What barbarism! what humiliating ideas of the Supreme Being! but the ignorance and superstition of the Indian Bonzes cannot exceed that of the Wallachian priests, whom they call popes: very few of them can read, and therefore the people remain untaught. These priests plow and till the ground; they attend their herds like other peasants, traffic like Jews, and get drunk at the expence of their stupid parishioners, who buy pardons of them for their sins, and pay a good price for the idea they entertain, that they shall be

happy, and be saved, by obtaining the discharge of the sins of their deceased relation, as well as their own.

The religious and civil institutions and customs of this people partake more of Paganism and Judaism than of the Christian religion professed by the Greek church to which they belong. For example, no woman is allowed to kill any animal whatever. A bride on her wedding day and the day before, is constantly hid under a veil; whoever unveils her is entitled to a kiss, and if she desires it, is obliged to make her a present. In the churches the women are separated from the men. If they engage themselves in an indissoluble friendship in life and death, a custom prevalent among them, they put the form of a cross in the vessel or cup from which they eat or drink, swearing by it everlasting fidelity; this ceremony is never to be slighted, and it is generally previous to committing robberies. Their canon law is very different from ours; stealing and adultery are considered as trifling crimes, but violating and dishonouring a virgin as atrocious. No dispensation can be granted by their priests for murder, that they say belongs to God alone: yet murders, as well as robberies, are common in their country. Having no true ideas of God, or of the soul, they cannot have any of the social and political obligations of human society.

Any phenomena, or effect of unknown causes, is considered by them as a miracle: they look upon a solar eclipse as a fray of the infernal dragon with the sun; for that reason, during an eclipse, they keep a constant firing of guns to frighten away the dragon, who otherwise would conquer and devour the sun, and plunge the world in universal darkness. The insects that in the spring creep forth from under a rock near Colunbaez, in the limits of the Turkish dominions, and greatly annoy their flocks, are, according to their opinion, vomited by the devil. The holy knight, St. George, is said to have cut off his head in a cavern under the rock. A Wallachian will never cut a spit of beech to roast his meat upon; because the beech tree in the springs yields a red sap, weeping in compassionate remembrance of the Christian blood shed by the Turks, who used to make beech spits to roast the Christians upon. No capital punishment is held in such abhorrence by the Wallachians as the rope; they prefer impaling, or the wheel, because, in their idea, the rope tied round the neck forces the soul out of the body downward.

Their funerals are very singular. The corpse is brought to the grave with dismal shrieks, and is sunk into it as soon as the pope has finished his ritual; at that instant the relations and friends of the deceased pierce the air with the most horrid cries. They remind the deceased of his friends, parents, cattle, house, and all his concerns in life, and ask for what reason he left them (in the same manner as the Otaheites) as no answer ensues, the grave is filled up, and a wooden cross with a large stone is placed at the head, to prevent the dead person from becoming a vampyre, that is, a strolling nocturnal blood-sucker. Wine is thrown upon the grave, and frankincense burnt round it, to drive away evil spirits and witches. This done, they go home, bake bread, made of wheat flour, and eat it in expiation of the sins of the deceased, drinking likewise very plentifully to console themselves for the loss. The shrieks, libations, and fumigations around the tomb, are afterwards continued by the relations for several days. The funeral of a bride-groom is accompanied with another ceremony. A pole, some fathoms long, is fixed to his tomb, on which the bride hangs a garland, a quill, and a white handkerchief. But the baron has not explained the meaning of this custom. The sketch he has given being, upon the whole, only an imperfect out-line, which remains to be finished by the pen of some able historian.

A TERRIBLE PHENOMENON.

AT Charleston, in South Carolina, a most violent whirlwind, of that kind commonly known by the name of typhones, passed down Ashley river and fell upon the shipping in Rebellion Road, with such fury and violence as to threaten the destruction of the whole fleet. This terrible phenomenon was first seen from the town, coming down Wappoo Creek, resembling a column of smoke and vapour, whose motion was very irregular and tumultuous, and came with great swiftness. The quantity of vapour which composed this impetuous column, and its prodigious velocity, gave such a surprising momentum, as to plough Ashley river to the bottom, and laid the channel bare; this occasioned such a sudden flux and reflux, as to float many boats, pettiaugers, and even sloops and schooners, which were before lying dry, at a distance from the tide. When it was

coming down Ashley river it made a noise like constant thunder; its diameter at that time was judged to be about 300 fathoms, and its height about 35 degrees; it was met at West Point by another gust, which came down Cooper's river, but was not equal to the other: but, upon their meeting together, the tumultuous agitation of the air was much greater, so that the froth and vapour seemed to be thrown up to the height of 40 degrees, while the clouds that were driving in all directions to this place, seemed to be precipitated, and whirled round at the same time with incredible velocity. Just after this it fell upon the shipping in the road, and was scarce three minutes in its passage, though the distance was near two leagues; there were forty-five sail in the road, five of which were sunk outright, and his majesty's ship Dolphin, with eleven others, lost their masts, &c. The damage done to the shipping, which is valued at 20,000 sterling, was done almost instantaneously, and some of those that were sunk, were buried in the water so suddenly, as scarce to give time to those that were below to get upon deck; and it is remarkable that but four lives were lost in them. The strong gust which came down Cooper's river checked the progress of that pillar of destruction from Wappoo Creek, which, had it kept its then direction, must have driven the town of Charleston before it like chaff. This tremenduous column was first seen about noon, upwards of three miles W. by S. from Charleston, and has destroyed, in its course, several houses, negro huts, &c. on the plantations, and many, both white people and negroes, were killed and hurt; besides, many cattle have also been found dead in the fields. In several parts of its course it left an avenue of a great width, from which every tree and shrub was torn up: great quantities of branches and limbs of trees were furiously driven about, and agitated in the body of the column as it passed along. The fleet lying in the road, ready to sail for Europe, was the largest and richest that ever cleared out from Charleston. About four o'clock the wind was quite fallen, the sky clear and serene, so that it was scarcely credible that such a dreadful scene had been so recently exhibited, were not the sinking and dismasted vessels so many shocking and melancholy proofs of it; the sinking of the five ships in the road was so sudden, that it was a doubt whether it was done by the immense weight of this column pressing them instantaneously into the deep, or whether it was done by the water being forced

suddenly from under them, and thereby letting them sink so low as to be immediately covered and ingulphed by the lateral mass of water.

RIDICULOUS FOLLIES COMMITTED BY SOME ANCIENTS.

XERXES having made a bridge of boats over the sea, to convey his army out of Asia into Europe, which by a furious tempest, and the rapidity of the current, broke to pieces; he was so angry at it that he sent a defiance to the sea, commanded his officers to give it 300 stripes, and to throw fetters into it to bind it to a calmer behaviour; but as if all these rigours were not a sufficient chastisement, with hot irons he branded ignominous stamps upon it; in doing which his agents were obliged to say, "O, unruly and stubborn waters, your sovereign lord has assigned you these punishments, in revenge of the injuries you have done him, and now will pass over you in spite of all opposition."

The great Cham of Tartary, every day when he had dined himself, caused a noise of trumpets to sound at the gate of his palace, to notify to all the kings and sovereign princes in all parts of the universe, that the great Cham had dined, and now gave them leave to go to dinner.

A woman of a very nice apprehension complained to the minister of the parish, with tears in her eyes, of an unsupportable affliction she daily underwent, which was, that in the morning she was necessitated to put on her clothes, and at night when she went to bed was obliged to put them off again.

Caligula, the Roman emperor, excessively delighted in a horse he had that was named Swift, whom by a solemn message he invited to supper with himself at his own table, caused his provender to be given him in a vessel of gold, and wine in basons of the same metal; swore by his health and fortune, promised to make him consul of Rome, and was vain enough to have done it, if the horse had lived to the next election. He made the horse a priest, colleague with him in the empire; his stable was a sumptuous palace, built with marble, his manger was made of ivory, his harness purple, with a jewel of precious stones hanging at his breast, and had a family, servants, and his house richly furnished.

Antonio de Leyva, who being in great hopes of preferment, and from a Gregarian common soldier being made a general; coming to attend the emperor was permitted to sit down in the presence, because he was troubled with the gout: but the emperor being told that he expected to be made a knight of the golden fleece, or a grandee of Spain; the emperor one day hearing him complain of the gout, said, I believe you are more indisposed in your brain than in your feet; for he that expects what he is altogether unfit for, discovers his own ignorance and folly.

STRANGE ACCIDENTAL CURES AND ESCAPES FROM DANGER.

WHAT is one man's meat, says the proverb, is another man's poison; but that will not solve our phenomena, and we must rather attribute it to our ignorance that know the operations of nature but in part, nor the use of medicines but by tradition; and therefore must ascribe these surprising accidents to an over-ruling Providence, who reproaches our ignorance, in order to make us look higher than nature, and contemplate a superior Being as the Almighty disposer of all things.

Johannes Sobiratius had for many years been so afflicted with a convulsion in the nerves, that his legs were shrunk and pulled up to his body, and he deprived of the use of them for some years together; but one day being put into a violent passion by his servant, it did so chafe and heat his body, that the warmth descending to his knees and legs, the nerves, sinews, and other ligaments, which were contracted by the convulsions, began to distend themselves so largely, that he stood upright, and quickly after he was able to walk about his affairs, without any sense of pain or impediment.

Paleologus II. emperor of Constantinople, was sick and kept his bed a twelvemonth together, of a disease that his physicians could scarce find a name for, and much less medicines to cure him; but when all despaired of his recovery, an old woman told the empress, that if she made it her business to vex and anger the emperor to purpose, and pursue that method continually, it would restore him to his former health. That sex being generally provided of such a remedy, the empress applied it immediately, and to that degree, as to suffer nothing to be done which he com-

manded; but so crossed and vexed him in every thing, that the torment she continually gave him, at length forced him into a sweat, by which means the natural heat being stirred up, and augmented by ill usage, it perfectly dissipated and discharged the offending humours that occasioned his sickness, and the emperor was perfectly recovered, survived this distemper twenty years, and continued in health till he was sixty.

A certain cardinal was so afflicted with a quincy, that he was almost choaked, and the disease not being conquerable by medicines, his physicans left him as incurable. His servants minutely expecting his death, fell to plundering his lodgings, taking away the hangings, pictures, statues, carpets, cushions, and even his cardinal robes, while he looked upon them, but could not reprove them, being unable to speak. The cardinal had an ape, who seeing all his house mates providing for themselves, he thought to come in for his share in the dividend, and entering the chamber, employed himself very busily to see what was left for him; and finding nothing but the cardinal's cap, he put it upon his head, and frisked up and down, as extremely pleased with his new promotion; at which the almost expiring cardinal fell into a vehement fit of laughter, which broke the quincy in his throat, and having discharged it by vomiting, recovered his health, and after that his stolen goods.

Soleander tells us of a man lying sick, and even at the point of death, when an enemy of his made inquiry of his health, and being informed by his servant that he could not live many hours, and he resolving the sick man should receive his death from none but himself, rushed into his chamber, and having, as he thought, stabbed him to the heart, left him; but the act proved contrary to the intention, for by the flux of blood proceeding from the wound, and application of proper remedies to the sore, the patient recovered his health, by a blow that was designed to kill him.

A PARTICULAR DESCRIPTION OF AN OLD ELEPHANT, BROUGHT FROM PERSIA TO NAPLES.

THIS monstrous creature (says the famous Abbe Nollet) was sent from Persia, as a present to the grand signior, and by him presented to the king of the Two Sicilies, now

king of Spain. It arrived at Naples in October, 1740, and died the beginning of the year 1755. After describing its shape and size, Mr. Nollet says, we may judge of the hugeness of its bulk, from its skin, which after being taken off, weighed 2384 pounds weight, or 74 ½ stone, averdupois weight. It usually went to sleep upon its side at sunset, and after sleeping three or four hours, it waked to feed: after having fed enough, it went directly to sleep again, and generally continued asleep till sun-rise. It eat up every day 220 pounds of the dry straw of millet, 23 pounds of new bread, and 28 ounces of sugar mixed with as many ounces of butter, which was inclosed in two loaves, of two pounds each, and which they put whole in its mouth: but during the first 21 days of April, instead of the dry straw, they gave it daily 800 or 1000 pounds of green barley. For some time after its arrival at Naples, they made it drink every day about two quarts of brandy, for assisting its digestion, and probably to atone for the difference between the climate of Naples, and that of its native country; but, instead of the brandy, they afterwards substituted two bolus's, of the bigness of a nutmeg each, composed of 33 different sorts of drugs, of such a hot nature, that one of these bolus's would have killed a man of the strongest constitution; yet this creature could not bear to be deprived of them, without becoming very uneasy, and losing its rest.

As to this creature's usual drink, it was otherwise nothing but common water, of which it drank 400 quarts per day in winter, and in summer it went as far as 900, which it drank at three different hours, and each time at five, six, ten or a dozen different draughts, by pumping or sucking up the water with its trunk, carrying it to its mouth, and swallowing it at two or three gulps.

This elephant appeared to be susceptible of every passion: it shewed gratitude and affection to those who had the care of it, seemed as if it hugged them with its trunk, and was so docile as to obey them with readiness. They observed, that it had a fondness for a sheep, fell pretty often into a fit of melancholy, and had an extreme dread of pain, which made it take every imaginable precaution against being hurt. It was of the male kind; but the part which characterised its gender, was usually concealed, only when it was about to make water, that part came out to the length of two feet, then turned backwards, and directed the course of his urine between the two hind legs.

A NARRATIVE

Of the remarkable manner in which M. Caumont, youngest son of M. de la Force, and afterwards Marechal of France, escaped the massacre of Paris, in 1572.

THIS deliverance, being entirely ascribed to the providence of God, merits to be particularly related, that he may have all the glory.

Every one knows in what manner the late admiral de Coligny was wounded, and a few days after, murdered in his own house, and thrown out of the window of his apartments.

Not far from where he dwelt, lived a horse-dealer, who had sold nine or ten horses to M. de la Force, the father; and, foreseeing the calamities with which the reformed religion was threatened, determined to repair immediately to M. de la Force, to inform him of what he had observed.

He went to the front of the Louvre, to cross the water, as the nearest way to the Rue de Seine, where that nobleman lived, but found all the boats employed; he was therefore obliged to go down to the right of the Thuilleries, where, for the most part, they were always plying, and found it no less impossible to obtain one there.

Moved by his regard for his benefactor, he instantly stripped; and, fastening his clothes on his head, swam over, and went directly to the house of M. de la Force: where having given him information of what he had seen, he left him, and went to find his brother, the Sieur de Caumont, to inform him of this alarming event.

De Caumont immediately arose, and went to communicate the intelligence to the principal nobility, who were of the reformed religion, and resided in the Fauxbourgh Saint Germain; that they might assemble, and consult on the proper methods to avoid the mischief with which they were threatened.

When they had met, they resolved, by the advice of the Sieur de Caumont, who always believed this transaction was disapproved of by the king, to address themselves to his majesty; and, with that view, immediately proceeded in a body toward the river, by the Rue de Seine, but found it impossible to pass over to the Louvre, as not a single

boat was to be found on that side of the river. This too plainly shewed their situation was very critical, and that no time was to be lost in providing against the impending danger.

This was on Sunday morning, August 24th, 1572, an hour before day-light.

They immediately resolved to return home, mount their horses, and assemble again in the Pre-aux-Clercs, there prepare to defend themselves, if they should be attacked; or, if they had time, to retire to their respective country seats.

At break of day, they received information that all the boats of the Seine were full of soldiers, who as soon as they had landed, poured along the Rue de Seine.

Those who were the most active of these nobles met, as they had agreed, in the Pre-aux-Clercs, and retired from thence to their estates in the country. The two brothers de la Force, were then on horseback; the elder accompanied the other nobles in their retreat; but the younger, perceiving his children were not yet on horseback, determining not to leave them, returned home, barricaded the doors, and retired to his apartment.

Presently the gate was attacked by a number of soldiers, violently exclaiming, with vollies of execrations, Open! Open!

He accordingly ordered it to be opened by a maid servant, resolving to wait the event patiently in his chamber, and resign himself to the will of God.

Directly the court yard was full of soldiers, led on by a captain named Martin, who, with a great number of them, ran with their swords drawn, up to the apartment in which de la Force was, crying Kill! Kill! and, having secured the weapons of all who were in the house, collected them in one corner of the chamber, saying—If you desire to pray to God, pray immediately, for you have not a moment to live.

The Sieur de la Force, the father, directly replied, with calm fortitude, sir, use your pleasure: I, certainly, have no long time to live, but have some compassion on these children, who can have offended no one, and from whose death you can derive no advantage. It is in my power to pay you a considerable ransom, which assuredly will be more to your advantage than the shedding of innocent blood.

As they were somewhat attentive to this proposition, they resolved to pillage whatever was valuable in the house.—But not finding the key of the coffers, the valet de chambre who kept them, having made his escape, they dragged them into the middle of the court yard, and forced them open with pokers. Neither money, plate, furniture, nor clothes, escaped their destructive rapine.

After this, they returned to their former threatenings, crying out with dreadful oaths—The family must live no longer; that their orders were to kill all they met, and spare none.

But God, who had otherwise ordained it, so far softened their hearts, by the persuasive language of the Sieur de la Force, and by the hope of two thousand crowns, which he promised them as a ransom, that, at length, Martin, the captain, said to the family—De la Force, all of you follow me!

When they had come down stairs, before they left the house, he made them tear their handkerchiefs, to place them in the form of a cross on their hats and bonnets, and turn back the sleeves of their right arm quite to the top of the shoulder: which was the signal by which the murderers were to know each other.

Their company consisted of the father and the two children, their valet de chambre, named Du Gast, and their page, La Vigeire; five in all. They were led along the banks of the Seine, which they crossed opposite the Louvre.

They then no longer doubted but they should be presently massacred, for they saw divers who professed the reformed religion, murdered before their faces, and thrown into the river, which in many parts was become red with blood.

However, Martin, the captain, continued to conduct them towards his own house; and, near the Louvre, they saw a great number of dead bodies, and among others the Sieur de Piles.

When they had arrived at the house of Martin, he being desirous of returning to the like pillage, told the Sieur de la Force, that, if he would give his word that neither he nor his children would stir from that place, he would leave him in the custody of two Swiss soldiers. At the same time he recommended him to make all possible dispatch in raising the ransom-money.

The Sieur de la Force therefore, without loss of time, sent Du Gast, the valet de chambre of the children, to Madame de Brisembourg, at the Arsenal, who was his sister-in-law; to inform her of the situation of himself and his children, acquainting her that Capt. Martin had saved their lives, on his promising to pay him two thousand crowns as a ransom, and that, relying on her affection, he had made no difficulty to address himself to her, to request her assistance in this pressing necessity, which especially required diligence and secrecy.

She sent him word, in answer, that she hoped to be able to remit him the sum he requested; and mentioned, that it was the common report they were made prisoners, and, if it reached the king's ears, she was afraid they would immediately be put to death.

Du Gast, on his return, confirmed this news; and told them that, since they now had an opportunity to make their escape, it ought not to be neglected.

In short, the Swiss, to whose care they had been committed, did not scruple to affirm they would conduct them wherever they pleased, and willingly hazard their lives for their preservation.

But the Sieur de la Force, who had given his word, always replied—I have engaged myself by a solemn promise, which I will not violate, but resign myself to the providence of God, who shall dispose of us according to his good pleasure.

Du Gast then pressed him to permit the children, or at least one of them, to save their lives, since the Swiss had voluntarily offered to assist in conducting them to a place of safety; but, always continuing firm to his word, he declared he left the event to the will of God.

The same evening on which the promised ransom was to have been paid, the Count de Coconas, with forty or fifty Swiss and French soldiers, arrived at the house where they were. They all went up into the chamber, and the Count told the Sieur de la Force, that Monsieur, the king's brother, having been informed they were detained prisoners, had sent for them, desiring to speak with them; and, directly stripping them of their cloaks and bonnets, they soon perceived their death was intended. The Sieur de la Force loudly complained of this breach of their engagement; as the money he had promised for his ransom was now ready.

It is to be remarked, that the youngest of the children talked incessantly, reproaching them with their perfidy, and comforting his father.

Another remarkable circumstance is, that he plainly saw their design was to murder them all, but was always persuaded his life would be preserved.

The murderers, only finding four persons, inquired what was become of the fifth. This was Du Gast, who, perceiving their barbarous intentions, had hid himself in a loft at the top of the house; but they searched every part of the house so carefully, that they found him, and then driving them out of the house, they led them to slaughter.

Being arrived at the bottom of the Rue de Petits champs, near the rampart, they all cried out together—Kill! Kill! The eldest of the children was first wounded, who, falling, exclaimed—O God, I am murdered! The youngest, no doubt, by the particular direction of Providence, did the same though he had received no hurt, and fell down in the same manner as his brother.

The father and brother were repeatedly struck by these assassins, even after they were down, but the youngest received not the least wound.

As the ruffians imagined them quite dead, they left them; and the inhabitants of the neighbouring houses coming out of curiosity to look on the dead bodies, a poor man, approaching young Caumont, could not forbear crying out—Alas! here is a poor little boy! The young Caumont hearing this, immediately lifted up his head, and said—I am not dead; have pity on me, and save my life!

The good man directly put his hand on his head to keep it down, saying—Silence, do not stir, for they are still here; and, going from him, returned a short time after, and said to him—Come, child, rise directly, for they are gone now.

He then threw over him an old cloak, for he was quite naked, and somebody asking him who he had got there? It is my nephew, replied the man; he is drunk, but I shall whip him well when I get him home.

He conducted him to a small chamber, at the top of an old house, where he brought him some ragged clothes belonging to his real nephew.

This man was a marker at a tennis court, in the Rue Verdelet, and very poor; who, perceiving rings on the fingers of young Caumont, asked them of him, to go and procure some wine.

He kept him there all night, and early in the morning asked him where he should convey him. The young Caumont replied, to the Louvre, where he had a sister who attended on the queen. But his preserver alleged, there would be too many guards to pass, or he might possibly be known, in which case they would both be put to death.

The young man then proposed to go to the Arsenal, where he had an aunt. The other answered, it was at a great distance; yet, that he would as soon conduct him thither as any where, for they could go round along the Boulevards, where they could meet nobody. But, continued he, as I am very poor, you must solemnly promise to give me thirty crowns.

This agreement concluded, they both set out at break of day: young Caumont in the old clothes of his benefactor's nephew, and wearing an old red bonnet, to which was fastened a leaden cross.

[*To be Continued.*]

MAGNANIMITY OF BRAMIN RAJAH NUNDOCOMAR,

Who was executed in Bengal, for a forgery—written at that time by Mr. Macraby the Sheriff.

"HEARING that some persons had supposed Mahrajah Nundocomar would make an address to the people at his execution, I have committed to writing the following minutes of what passed, both on that occasion, and also on my paying him a visit in prison the preceding evening, while both are fresh in my remembrance.

"Friday evening, the fourth of August, upon my entering his apartment in the jail, he arose and saluted me in his usual manner. After we were both seated, he spoke with great ease, and such uncommon unconcern, that I really doubted whether he was sensible of his approaching fate; I therefore bid the interpreter inform him that I was come to shew him this last mark of respect, and to assure him that every attention should be given the next morning, which could afford him comfort on so melancholy an occasion; that I was deeply concerned that the duties of my office made me of necessity a party in it, but that I would attend to the last, to see every desire he had should be grati-

fied; that his own palanquin, and his own servants, should attend him; and that such of his friends who I understood were to be present, should be protected. He replied that he was obliged to me for this visit; that he thanked me for all my favours, and entreated me to continue it to his family; that fate was not to be resisted, and putting his finger to his forehead, 'God's will must be done.' He desired I would present his respects and compliments to the General, Col. Monson, and Mr. Francis, and pray for their protection of Rajah Gourdass; that they would please to look upon him now as the head of the Bramins. His composure was wonderful; not a sigh escaped him, nor the smallest alteration of voice or countenance, though I understood he had not many hours before taken a solemn and affectionate leave of his son-in-law Roy Radichurn. I found myself so much second to him in firmness, that I could stay no longer. Going down stairs, the jailor informed me, that since the departure of his friends, he had been writing notes and looking at accompts in his usual way. I began now to apprehend that he had taken his resolution, and fully expected that he would be found dead in the morning; but on Saturday, the 5th, at seven, I was informed that every thing was in readiness at the jail for the execution. I came there about half an hour past seven. The howlings and lamentations of the poor wretched people, who were taking their last leave of him, are not to be described; I have hardly recovered the first shock while I write this, above three hours afterwards. As soon as he heard I was arrived, he came into the yard, and joined me in the jailor's apartment. There was no lingering about him, no affected delay; he came cheerfully into the room, made the usual salam, but would not sit till I took a chair near him. Seeing somebody, I forget who, look at their watch, he got up, and said he was ready; and immediately turning to three Bramins, who were to attend and take care of his body, he embraced them all closely, but without the least mark of melancholy or depression on his part, while they were in agonies of grief and despair. I then looked at my own watch, told him the hour I had mentioned was not arrived, that it wanted above a quarter of eight, but that I should wait his own time, and that I would not rise from my seat without a motion from him; that at the place of execution, he would give some signal when he had done with this world; he said he would speak. We sat a quarter of an hour lon-

ger, during which he addressed himself more than once to me, mentioned Rajah Gourdass the general, Colonel Monson, and Mr. Francis, but without any seeming anxiety; the rest of the time I believe he passed in prayer, his lips and tongue moving, and his beads hanging upon his hand. He then looked to me, and arose, spoke to some of the servants of the jail, telling them that any thing he might have omitted Rajah Gourdass would take care of, then walked cheerfully to the gate, and seated himself in his palanquin, looking around him with perfect unconcern. As the deputy sheriff and I followed, we could make no observation upon his deportment, till we all arrived at the place of execution. The crowd there was very great, but not the least appearance of a riot. The Rajah sat in his palanquin, upon the bearer's shoulders, and looked around, at first, with some attention. I did not observe the smallest discomposure in his countenance or manner at the sight of the gallows or any of the ceremonies passing about it. He asked for the Bramins, who were not come up, and shewed some earnestness, as if he apprehended the execution might take place before their arrival. I took that opportunity of assuring him I would wait his own time. "It was early in the day and there was no hurry." The Bramins soon after appearing, I offered to remove the officers, thinking that he might have something to say in private, but he made a motion not to do it, and said that he had only a few words to remind them of what he had said concerning Rajah Gourdass, and the care of his Zenana. He spoke to me and desired that the men might be taken care of, as they were to take charge of his body, which he desired repeatedly might not be touched by any of the by-standers; but he seemed not in the least alarmed or discomposed at the crowd around him. There was some delay in the necessary preparations, and from the awkwardness of the people; but he was no ways desirous of protracting the business, but repeatedly told me he was ready. Upon my asking him if he had any more friends he wished to see, he answered he had many, but this was not a place nor an occasion to look for them. "Did he apprehend there might be any present, who could not get up for the crowd?" He mentioned one, whose name was called; but he immediately said it was of no consequence; "probably he had not come." He then desired me to remember him to General Clavering, Colonel Monson, and Mr. Francis, and looked with the greatest composure. When he was not engaged in conversation, he lay back in the palanquin,

moving his lips and tongue as before. I then caused him to be asked about the signal he was to make, which could not be done by speaking, on account of the noise of the crowd. He said he would make a motion with his hand, and when it was represented to him that it would be necessary for his hands to be tied, in order to prevent any involuntary motion, and I recommended his making a motion with his feet; he said he would.

"Nothing now remained, except the last painful ceremony. I ordered his palanquin to be brought close under the gallows, but he chose to walk, which he did more erect than I have generally seen him. At the foot of the steps which led to the stage, he put his hands behind him to be tied with a handkerchief, looking around at the same time, with the utmost unconcern. Some difficulty arising about the cloth which should be tied over his face, he told the people that it must not be done by one of us. I presented to him a subaltern Seapoy officer, who is a Bramin, and came forward with his handkerchief in his hand; but the Rajah pointed to a servant of his own, who was lying prostrate at his feet, and beckoned him to do it. He had some weakness in his feet, which added to the confinement of his hands, made him mount the steps with difficulty, but he shewed not the least reluctance, scrambling rather forward to get up. He then stood erect on the stage, while I examined his countenance as stedfastly as I could, till the cloth covered it, to see if I could observe the smallest symptom of fear or alarm; but there was not a trace of it. My own spirits sunk, and I stepped into my palanquin; but before I was well seated he had given the signal, and the stage was removed. I could observe, when I was a little recovered, that his arms lay back in the same position in which I saw them first tied; nor could I perceive any contortion on that side of his mouth and face which were visible. In a word his steadiness, composure and resolution, throughout the whole of this melancholy transaction, were equal to any examples of fortitude I have ever read or heard of. The body was taken down after hanging the usual time, and delivered to the Bramins for burning."

EXTRAORDINARY LOVERS.

EURIALUS, the young and beautiful count of Augusta, attending the emperor Sigismund at Scenna, fell passionately in love with Lucretia: The virgin also, who for her transcendant beauty was generally called the second Venus, was no less an admirer and lover of him, and their loves grew every day still more vehement, insomuch that when the emperor removed his court to Rome, and Eurialus was obliged to leave his dear soul behind him, she was so apprehensive of his absence, and so unable to endure it, that she died with grief and sorrow. Eurialus having notice of the surprising and fatal accident, though by the well-adapted advices and consolations of his friends, he was contented to survive her, yet it had such an effect upon him, that from the day he received the news of her death to his own, he never was seen to laugh, or take delight in any thing, but went pensive and mourning to his grave.

Leander, a young man of Abydos, a fortress in Asia, opposite to Sestos in Europe, on the Hellespont, both which are now called the Dardanelli, fell deeply in love with a beautiful virgin at Sestos, named Hero. Leander had for some time accustomed himself in the night to swim over the Hellespont to his love, she holding up a flambeau from a high tower to direct him where to land. This custom continued long between them with secrecy and safety, till venturing one night when the sea was rough and tempestuous, he was unfortunately cast away. The waves threw his dead body on shore at Sestos, where Hero from a tower beholding it, and not desiring to live when her other life was gone, threw herself from the top of a tower into the sea, and accompanied her lover in death.

Pyramus, a young gentleman of the city of Babylon, was passionately in love with Thysbe, a next neighbour's daughter of the same place; but the parents on each side not approving it, they were both so closely confined, that they had no opportunity to promote or continue their amours, but through the chink of a wall between the two houses, where they appointed to meet under a mulberry tree without the walls of the city. Thysbe came thither first; and was set upon by a lion, from whom she made her escape; but happening to let her veil drop, the lion tore and bloodied it, while she took shelter in a cave. Pyramus coming and finding his mistress's veil bloody, thought she had been devoured,

and so in despair killed himself: Thysbe returning and finding her lover dead, fell also upon the same sword, and put an end to her days.

Eginardus, principal secretary of state to that great monarch Charlemain, (whose ambition was much higher than his birth) made love to one of the emperor's daughters, and she considering him as a person that had raised himself by his merits, received his amours, and gave him opportunity in winter nights to visit her in her own apartment, where they improved their loves by conversation, into mutual endeared affection; but staying there one night very late, at his departure they saw a great snow had fallen, which put them both in great perplexities, for fear his foot should be known, and his life be in danger, for visiting the king's daughter privately, without his license; to prevent which she took the gentleman upon her back and carried him the length of the court, to his own lodgings, without suffering him to set his foot upon the ground; so that if inquiry had been made next morning, no footing would have appeared but her own; but it so happened that Charlemain, who was a studious prince, and industrious in public affairs, was up in his study, and seeing this witty contrivance, was in debate with himself whether he should be angry or pleased. Next day in a great appearance of the nobility, his daughter and Eginardus being present, he demanded what punishment that servant was liable to, that employed a king's daughter in the office of a mule, and made himself to be carried on her back through the snow in the night, and in very sharp and piercing weather. All the lords soon gave their opinions, that so insolent a wretch ought to suffer a severe death. The princess and secretary were under a dreadful surprise, looked ghastly upon one another, and expected nothing less than to be flayed alive. The emperor perceiving them in a terrible consternation, smiled on his secretary, saying, Eginardus, hadst thou loved my daughter, thou shouldest have addressed thyself to her father for his consent, in the omission whereof thou hast deserved death; but to relieve you both from your fright and fears, instead of taking away one, I will give thee two lives; here, take thy beautiful and kind portress to wife, fear God and love one another. How these lovers were suddenly transported into extacies of joy and happiness, I leave the reader to imagine.

In the days of paganism and idolatry, under the seventh persecution, a Christian virgin, named Theodora, celebrated for virtuous life, was condemned to the stews, where her

chastity was to be violated by all that would attempt it. She was no sooner committed to that loathsome place of sin and shame, but several brisk sparks were ready to enter the house to put the sentence in execution; but a man that loved her extremely well, who was called Dydimus, dressing himself in the habit of a soldier, said he would have the first turn, and huffed and blustered at such a rate, that the rest gave him way. He went to her, and persuaded her to change clothes with him, and so escaped. Dydimus appearing to be a man, was brought before the president, and confessing the fact, was condemned. Theodora hearing her lover was like to die, in hopes to excuse him, came and presented herself as the guilty person; but the merciless heathen judge caused them both to be executed.

AN EXTRAORDINARY CASE OF A MAN BEING STUNG INWARDLY BY A WASP, WHICH HE SWALLOWED.

ON the second day of September, I was called up in the morning in haste, to Samuel Stense, a shipwright of Burnham, who was at work on a vessel here in this town; he, by drinking a mug of beer brought him, much frothed up to the top, that thereby concealed a wasp, swallowed that insect; it stung him in the gullet; yet he continued caulking the hoy he was then at work upon for some few minutes after, till such a sudden and violent strangulation seized him, as constrained him to hurry to my house for assistance.

Wherefore, while I was, after first notice, hastening on my clothes and putting up a short prayer, or ejaculation rather, for success, I had a fresh call to be as expeditious as possible, or the person would be dead before I could see him; he was waiting below with a friend, speechless and black in the face; kicking and flinging his limbs about for breath, with the uttermost agony and consternation, expecting nothing else but death every moment.

I bid him point to the place stung; he directed his finger to his throat at the upper end of his breast bone, on the right side. It being a case I had never met with before, and having no time to lose, I quickened my thoughts, and soon concluded all manual operations, as with those who are choaked with other kinds of extraneous bodies, would excite, instead of mitigate the spasmodic strangulation, when the following method entered suddenly into my mind, and which, to

make the more haste, I made up the medicine with my own hands. I took some honey and sweet oil, with a little vinegar, and with a spoon beat them all up well together in a half pint bason. This mixture I then sat down on the table by him, bidding him swallow a spoonful of it every minute, while the neighbour who attended him and I sat in the same room to observe the consequence. The first three spoonfuls, we perceived by his wry faces, passed down with great difficulty and pain, after which he soon swallowed very easily and freely, and spoke out all at once to our agreeable surprize, like a dumb man suddenly come to his speech again, as loudly and boldly as ever.

Then I bid him carry the bason with the mixture with him to his lodgings, and continue taking a spoonful of it after, though not so often as before, and lie down on his bed and compose himself, talking to no one, nor suffering any one to talk to him, lest the choaking, I told him, should return again.

He did so, and next morning went well to his work, and continued easy, without the least return of any of the symptoms.

Now, as gentlemen of our profession, in such sudden exigencies, are not always at hand, and most families have the three aforesaid ingredients in their own possession, or at least they may soon be obtained in the neighbourhood, I thought such a general publication of this uncommon case might possibly prove of universal benefit; and wish, whenever wanted, it may prove as successful from the hands of others, as it did from mine.

Yours, &c.

JOHN COOK, M. D.

HISTORICAL WONDERS.

PYRRHUS, king of Epyrus, had no teeth in his upper jaw, that is, distinguished as others have, one from the other, but one entire bone throughout his gum, marked a little at the top only, with certain notches, where the teeth should be divided.

In the reign of Christian the fourth, king of Denmark, there were brought, by the king's fleet, some of the inhabitants of Greenland to Hasnia. Amongst these barbarians

there was one, who shewed to as many as had the curiosity to see it, that he had but one continued tooth, which reached from one end of the jaw to the other.

Euridamas, a Cyrenian, was victor in the Olympic game at whirl-bats. This man had his teeth stricken out by a blow that was given him by his enemy, all which he immediately swallowed, lest the adversary, being sensible what had befallen him, should thereupon take fresh courage.

It has been remarked of the Arabian horses, that some of them shew a great fondness for the smell of the smoke of tobacco. They are seen frequently to run after folks they see lighting their pipes. They take so great a pleasure in having it puffed into their noses, that they will rise up an end after it, and shew their teeth as they usually do upon certain other occasions. One sees water at the same time drop from their eyes and nostrils. It is not easy to determine whether, considering the instinct that leads them to seek the smoke, one may believe it does them good.

There are winds which are mortal, and rage with extreme violence along the gulph of Persia. They call these deadly pestiferous storms, Sammour, that is to say, the winds of poison. They rise only between the 15th of June and the 15th of August, which is the time of the excessive heats near the gulph. These winds, when whistling through the air, appear red and inflamed, and kill and blast the people: they strike in a manner as if they had lifted them, particularly in the day-time. The death which they cause is not their most surprising effect; what's most amazing is, that the bodies of those who die by them are, as if it were, dissolved, but without losing their figure or colour, insomuch that one would only take them to be asleep: but if you take hold of any piece of them, the part remains in your hand.

REMARKABLE ACCOUNT OF A SHIPWRECK.

CERTAIN English merchants, encouraged by the great advantages arising from the Eastern commodities, in the year 1569, having obtained queen Elizabeth's royal license, furnished out for the East-Indies four ships, of which —

English was chosen factor; who embarked on the 3d of April, O. S. with his wife and family, consisting of a son of twelve years old, a daughter of fourteen, two maid servants, a female negro slave, and George Pine, his book-keeper, on board one of the said ships, called the East-India Merchant, of four hundred and fifty tons, being provided with all manner of necessaries and conveniences, in order to settle a factory there.

By the 14th of May, they were in sight of the Canaries; and soon after arrived at the Cape de Verd Islands, where they took in some provisions for their voyage, and steering their course south and a point east, about the 1st of August came to the island of St. Helena; and having taken in some fresh water, set forward for the Cape of Good Hope, where, by God's blessing, they arrived safe, having hitherto met with no tempestuous or disagreeable sailing weather.

But it pleased God, when they were almost in sight of St. Lawrence (said to be one of the largest islands in the world) they were overtaken by a great storm of wind, which separated them from the rest of the ships, and continued with such violence for many days, that being driven out of their knowledge, they lost all hopes of safety.

The 1st of October, about break of day, the sea continuing very stormy and tempestuous, they discovered land, which appeared high and rocky: and the nearer they approached to it, their fears increased, expecting the ship would suddenly be dashed to pieces. The captain, therefore, Mr. English, and some others, got into the longboat, in hopes, by that means, to save themselves; and presently after all the sailors cast themselves overboard, endeavouring to save themselves by swimming; but probably they all perished in the sea.

Mr. Pine, Mr. English's daughter, the two maid servants and a negro girl, were the only persons remaining on board the ship; and these five persons were miraculously preserved: for after the ship had beat three or four times against the rocks, being now broken and quite foundered in the waters, they had with great difficulty gotten themselves on the bowsprit, which being broken off, was driven by the waves into a small creek, wherein fell a little river, which being encompassed by the rocks, was sheltered from the winds, so that they had an opportunity, though almost quite spent, to land themselves.

Mr. Pine getting together some rotten wood, by the assistance of a tinderbox he had in his pocket, made a fire, by which they dried themselves; and then leaving the females, he went to see if he could find any of the ship's company that possibly might have escaped, but could find none. At length it drawing towards evening, he, with what he could get from the wreck, returned to his fellow sufferers, who were very much troubled for want of him, he being now all their support in this lost condition.

They were afraid that the wild people of the country (if there were any) might find them out; but could distinguish neither footsteps nor paths. And the woods round about them being full of briers and brambles, they apprehended too there might be wild beasts to annoy them, though they saw no marks of any. But above all, for want of food, they were afraid of being starved to death; but God had otherwise provided for them.

The wreck of the ship furnished them with many necessaries; for, getting together some broken pieces of boards and plank, sail and rigging, with the help of poles they made themselves tents; and having got wood for firing, and three or four sea gowns to cover them, making the negro their sentry, they slept soundly all the night, having been without sleep for several nights before.

The next day, after being well refreshed with sleep, the wind ceasing, and the weather being warm, they went down from the rocks on the sands at low water, where they found a great part of the ship's lading, either on shore or floating near it. Mr. Pine, with the help of his companions, dragged most of it on shore: and what was too heavy for them, they broke; and, unbinding the casks and chests, and taking out the goods, they secured all; so that they wanted neither clothes, nor other necessaries for house-keeping.—But the salt water had spoiled all the victuals, except one cask of biscuit, which being lighter, and perhaps better secured than the rest, was undamaged: this served them for bread awhile: and a fowl, about the bigness of a swan, very heavy and fat, which by reason of its weight could not fly, served them for present subsistence. The poultry of the ship, by some means getting ashore, bred exceedingly, and were a great help to them. They found also in the flags, by a little river, plenty of eggs of fowl, much like our ducks, which were very nourishing food, so that they wanted for nothing to keep them alive.

Mr. Pine being now less apprehensive of any thing to disturb him, looked out for a convenient place to build a hut to shelter him and his family from the weather: and, in about a week's time, made a room large enough to hold them all, and their goods; and put up hammocks for his family to sleep in.

Having lived in this manner full four months, without seeing or hearing any thing to disturb them, they found the land they were in possession of, to be an island disjoined, and out of sight of any other land, uninhabited by any but themselves, and that there was no hurtful beast to annoy them. But, on the contrary, the country was very pleasant, being always clothed in green, and full of agreeable fruits, and variety of birds, ever warm, and never colder than in England in September; so that this place (had it the culture that skilful people might bestow on it) would prove a paradise.

The woods afforded them a sort of nuts as big as large apples; whose kernel being pleasant and dry, they made use of instead of bread, together with the fowl before mentioned, and a sort of water fowl like ducks, and their eggs; and a beast about the size of a goat, and almost like such a creature, which brought forth two young ones at a time, and that twice a year, of which the lowlands and woods are very full; and being harmless and tame, they could easily take and kill them: fish also, especially shell fish, were in great plenty: so that, in effect, they wanted nothing of food for subsistence.

After being in possession of this country full six months, nature put them in mind of the great command of the Almighty to our first parents, as if they had been conducted thither by the hand of Providence, to people a new world: and in this respect they proved not unfruitful, for, in less than a twelvemonth from their first arrival in this island, the females proved all to be with child, and coming at different seasons, they were a great help to one another. The women had all their teemings annually, and the children proved strong and healthy. Their family increasing, they were now well satisfied with their condition, for there was nothing to hurt them. The warmth of the climate made it agreeable for them to go abroad sometimes, and they reposed themselves on mossy banks shaded by trees. Mr. Pine made several pleasant arbours for him and his women to sleep in during the heat of the day, and in these they pass-

ed their time together, the females not liking to be out of his company.

Mr. Pine's family was increased, after he had lived in this island sixteen years, to forty-seven children: for his first wife brought him thirteen; his second, seven; his master's daughter, who seemed to be his greatest favourite, fifteen; and the negro, twelve; which was all the produce of the first race of mortals in this island.

Thinking it expedient to provide for another generation, he gave his eldest son a mate; and took care to match the rest as fast as they grew up and were capable. And, lest they should incommode one another, he appointed his sons habitations at some distance from him; for, growing in years, he did not like the wanton annoyance of young company.

After having lived to the sixtieth year of his age, and the fortieth of his being in possession of this island, he summoned his whole people together, children, grand-children, and great-grand-children; amounting to five hundred and sixty-five of all sorts. He took the males of one family, and married them to the females of another, not permitting any to marry their sisters, as they did at first out of necessity.

Having taught some of his children to read, he laid them under an injunction to read the Bible once a month at their general meetings.

Three of his wives being dead, viz. the negro woman, and the other two who had been maid-servants to his master, she who had been his master's daughter, survived them twelve years. They were buried in a place he had set aside on purpose, fixing for his own interment the middle part, so that two of his wives might lie on one side of him, and two on the other, with his chief favourites, one on each side, next to him.

Arriving to the eightieth year of his age, and sixtieth of coming to this island, he called his people together a second time, the number of which amounted then to one thousand seven hundred and eighty nine: and having informed them of the manners of Europe, and charged them to remember the Christian religion, after the manner of those who spoke the same language, and to admit of no other, if they should come and find them out: and praying to God to continue the multiplication of them, and send them the true light of the gospel, he dismissed them.

He called this island the isle of Pines, and gave the people descended from him, the name of the English Pines, distinguishing the tribes of the particular descendants by his

wives names, the Englishes, the Sparkses, the Trevors, and the Phills, Phillippa being the name of the negro.

Being now very old and his sight decaying, he gave his habitation and furniture that was left, to his eldest son after his decease; made him king and governor of the rest; and delivered him the history of these transactions written with his own hand, commanding him to keep it: and if any strangers should come hither by any accident, to let them see it, and take a copy of it if they pleased, that the name of his people might not be lost from off the earth.

It happened in the year 1667, Cornelius Van Sloetten, captain of a Dutch ship, called the Amsterdam, was driven by foul weather to this island, where he found the posterity of Mr. Pine, speaking good English, and amounting, as it was supposed, to ten or twelve thousand persons.

The narrative, from which this account is taken, was given by Mr. Pine's grandson to the Dutch captain.

EXTRAORDINARY VERDICTS OF AN UNACCOUNTABLE JURY.

AT the assizes held at Gloucester, in England, in the year 1759, came on the trial of Ephraim Lardner and Mary Mills, for the murder of a bastard child born of the body of Mills. On the trial it appeared that the child was born alive; that Lardner took it from the mother and buried it in a badger's hole in a wood, where the child was found by his direction, and appeared to have been strangled as well as bruised on different parts of the body. Lardner said the child was dead when he received it from the mother; but could not produce any evidence to prove it.—Mills's evidence in court contradicted in a great measure the testimony she had given before the justice who committed them, and upon summing up the evidence, the judge cautioned the jury from giving credit to any thing advanced by Mills against Lardner, since if that was admitted, women killing their bastard children might charge the murder on any innocent person. The jury, after some debate, returned a verdict that the child was murdered, but that they knew not on whom to charge the murder; on being again sent out, acquitted Mills and found Lardner guilty: On being sent out a third time begged the judge's directions; and at a fourth consultation acquitted both the prisoners.

RUSTIC GENEROSITY, IN AN EMPEROR OF RUSSIA, PREDECESSOR TO PETER THE GREAT.

THE emperor Ivan was a man of genius and humour, though not polished by a good education, which was not known in that savage empire. He loved frequently to dress himself like a beggar, and ramble ten or twenty miles round Moscow, for Petersburg was not then built. One day when he was out upon his rambles, appearing in miserable rags, he went mumping and begging around the whole village, and could get nothing from those cruel savages. At last, at the skirts of the town, he knocks at a poor man's door. The poor labourer rose and let him in; he made grievous complaints as though he was starved to death. Come into this back room, says the poor fellow, I will get you something to eat. Accordingly he prepared him some boiled eggs, and some coarse black bread. "Here," says he, "is the best victuals I can get, for I am but a day-labourer, and I have got four or five chubby children, and my wife is likely to give me another. Her mother is with her, and I expect every minute the joyful event." In about an hour the poor fellow stepped out and brought in a brave thumping boy—"Here," said he, "see what God Almighty has given me." The emperor was astonished at the fellow's cheerfulness, and as he was weary, he laid himself down upon a bed of straw, wrapt up in a piece of coarse cloth, but he could not sleep for wonder and astonishment. But the poor fellow went to bed and slept heartily. In the morning, before he went out to work, the beggar said to him, "Honest friend, do put off the christening of your child till the afternoon, I will go to Moscow, and try to procure some rich friend to stand as surety to your child." The poor man did not pay much regard to a beggar in rags, however he waited till near two o'clock, when all on a sudden a great noise was heard at his door, he looks out and sees some soldiers with their swords drawn on their prancing horses; immediately up comes the royal coach, the door flies open, out steps the emperor in his royal robes, "Come, honest fellow," says he, "I am that beggar that lay at thy house last night, give me the child, and let us go to church, I'll stand surety to it." As soon as the ceremony was over, he gave the boy back into his father's arms. "Take this boy to thy wife, bid her nurse it up for me; as soon as it is capable of a good education I'll take care of it. In the mean time, as thou hast been used to country business, I will give thee a farm, and thou shalt

have cows and horses, sheep and pigs, and poultry. Take care of thy family, live together, and be happy. Fare thee well."

A REMARKABLE ANECDOTE OF ALI MUSTAPHA, THE OUTRAGEOUS TURK.

ALI MUSTAPHA, who was born at Candie, in the year 1734, was endued with a most violent and vindictive disposition. This Turk was continually upon excursions, and as he preferred the most economical way, his travelling was always humble. Having entered a barge on the Seine, with his interpreter, the day being exceedingly sultry, he fell fast asleep. Three soldiers, who were likewise on board, anxious to have some sport with the Turk, but totally unacquainted with his disposition, took some strips of paper, which they lighted with the candle, and burned his beard almost close to the skin. The interpreter, apprehensive of some ill consequences, endeavoured to dissuade them from their ill-timed mirth; he expatiated much upon the warmth of his master's temper, but no remonstrance availed—they were determined upon fun, and dearly paid for it: the flame touching his chin, awoke the Turk, who, upon discovering the joke, seized a hatchet that was unfortunately lying in his way, and dealt such violent blows promiscuously about, that the innocent, as well as the offending, suffered.

> His beard now burnt, what vengeance the Turk hurl'd
> On all around. He would have killed the world!

During this unequal conflict, the people endeavoured to run away, but the impetuous Mustapha followed. His interpreter, for whom he often professed a regard, was first of all attacked, being now esteemed the greatest offender for suffering so great an injury to be offered him. A nurse and her infant were murdered, likewise the three soldiers whose mirth had incurred this most extraordinary disaster. Some few made their escape, by leaping out of the barge; but the accident was so instantaneous, there was no time to think of escaping. One man, who had a sword, endeavoured in vain to defend himself, but it was impossible to parry off the strokes of so dangerous a weapon, guided with such impetuosity. There being now no method to calm his ruffled tem-

per, one of the persons who had a pistol in his pocket (properly loaded) fired at him—the Turk fell, and was secured.

> Happy, indeed, there was a pistol near,
> To stop his wild, impetuous career.

He died three days after this at Sen, in consequence of the wounds he received from the pistol, September 6, 1787, aged 53.

A REMARKABLE STORY.

WHEN King Richard III. (says Sir Roger Twisden) marched into Leicestershire, against Henry Earl of Richmond, afterwards Henry VII. he lay at the Blue Boar Inn, in the town of Leicester, where was left a large wooden bedstead, gilded in some places: which, after his defeat and death in the battle of Bosworth, fought on August 23, 1585, was left either through haste, or as a thing of little value, (the bedding being all taken out of it) to the people of the house. Thenceforward this old bedstead, which was boarded at the bottom, as the manner was in those days, became a piece of standing furniture, and passed from tenant to tenant with the inn. In the reign of Queen Elizabeth this house was kept by one Mr. Clarke, who put a bed on this old bedstead; which his wife going one day hastily to make, and jumbling the bedstead a piece of gold dropped out. This exciting the woman's curiosity, she narrowly examined this antique piece of furniture, and finding it had a double bottom, took off the uppermost with a chissel; upon which she discovered the space between them filled with gold, great part of it coined by King Richard, and the rest of it in earlier times.

Mr. Clarke concealed this piece of good fortune; though by degrees, the effects of it made it known, for he became rich from a low condition, and, in the space of a few years, mayor of the town; and then this story of the bedstead came to be rumoured by his servants. At his death he left his estate to his wife, who still continued to keep the inn, though she was known to be very rich, which put some wicked people upon engaging her maid-servant to assist in robbing her.—These folks, to the number of seven, lodged in the house, plundered it, and carried off seven horse-loads of valuable things, and yet left a considerable quantity of gold scattered

about the floors. As for Mrs. Clarke herself, who was very fat, she endeavoured to cry out for help: upon which her maid thrust her finger down her throat and choaked her, for which fact she was burnt; and the seven men, who were her accomplices, were hanged at Leicester some time in the year 1613.

Sir Roger Twisden had this relation from two persons of undoubted credit, one of them living in the town of Leicester at the time when this accident happened, and having seen the bedstead at the Blue Boar Inn, as well as the execution of Mrs. Clarke's murderers.

ÆRIAL STONES.

IN the *Freeman's Journal* of April 24, we observed a letter of Doctor John Bricknell of Savannah, to President Meigs, of Athens, on the subject of Ærial Stones*—and we wish the intelligent editors of that valuable paper had applied a little of their critical acumen to the elucidation of the subject.

This letter, which is dated Feb. 22, 1809, gives an account of the falling of stones, in various parts of the world, particularly in Connecticut, on the 14th of December, 1808—the writer also alludes to what Pliny says on the subject. He further states that a terrible shower of stones descended at Benares, lately; that a shower of burning stones fell at Parma, in Italy, in April, 1808; and that another shower of stones fell, not long since, on a vessel at sea, bound to Charleston; which so terrified the seamen that they took refuge under the deck.

Dr. Bricknell, upon Newtonian principles, rejects the extremely absurd and ridiculous idea that these stones came from the moon; but he concludes they are of volcanic origin; and that, "Many of these stones are, probably, from Hecla, which has been in a state of dreadful explosion, occasionally, of late; and the flaming stones from the islands, or from the country between Lima and Quito, which has been in vehement commotion."

"The force and direction of the wind, acting upon these meteoric stones, as well as the state of the air, must have

---

* See Vol. I. p. 124 of the American Magazine of Wonders.

effects—a copious quantity of oxygen gas must give them additional splendor, in their passage through it."

This opinion, though not quite so absurd as that of the "Moonites," is extremely extravagant. Stones which are thrown from the craters of volcanoes, are discharged in nearly a perpendicular direction; and in order for them to describe a parabola, the diameter of whose base should be five or ten thousand miles, they must be thrown nearly as high as the moon. But this is contrary to the nature of things; nor can we entertain any reasonable idea that there is in nature any projectile force which is equal to such a purpose. The Maker of the Universe has, evidently, given to every body in the great system, a sufficiently attractive power to retain within its own body, or its atmosphere, all the particles whereof it was originally composed; and it must be an absurdity to suppose that he has implanted in any of those bodies a projectile power, which would be capable of carrying any of its constituent particles within the attractive vortex of any other body. Dr. Bricknell seems to have been aware of this objection, therefore he assigns another cause for the passage of these stones through the atmosphere; he ascribes it to the operation and power of winds.

His having expressed this opinion, we must own, surprizes us—for it is evident that the average force of winds will not carry any heavy body, like a stone, more than $\frac{1}{1000}$ out of a perpendicular line of descent; therefore, in order for a stone to be brought from the Andes, or Potosi, or Hecla, to the United States, it must have been carried to a much greater distance than the orbit of the moon! But if we do not misunderstand Dr. Bricknell, he seems to be of opinion that these stones may be carried in a particular direction by the wind, whether it is with or against them—these are his words—"When the wind is with or against them, their velocity and the distance they travel will be proportionally affected as a collateral wind must act upon them as the angular bearing and ventral impulse." Hence it is evident that he thought these ærial travellers are carried by winds in the direction originally given them by the projectile force, and that their course is very little obstructed by contrary winds! We must acknowledge, this is a species of reasoning which we are incapable of comprehending. In our opinion it is extremely absurd to suppose that *any* body could be carried far in a latitudinal direction, because the currents of air within the tropics generally blow longi-

tudinally; and stones in their passage from South America here, must cross the trade winds; which would be more likely to carry them into the Pacific Ocean than to bring them here. And as to their coming from Hecla, we believe it would be a very rare thing to find a current of air in these northern regions, which extends to any very great distance. Indeed, the uncertainty of the wind here, is proverbial; and it is no uncommon thing for two or three currents of air, at different degrees of elevation in the atmosphere, to blow in different directions—therefore a stone which should set out on an ærial voyage of four or five thousand miles in these regions, would stand a very poor chance of ever arriving at the end of its journey.

The opinion of Dr. Bricknell on this subject we, for these reasons, consider as not only extravagant, but absurd, in a very great degree; and as we may be told it is not reasonable that we should object to one theory without offering another, we shall proceed to offer a substitute for this volcanic hypothesis.

That stones are thrown to a very considerable height by volcanoes, that they have been discharged by volcanic fissures in the earth, where volcanoes were not known to exist, in various parts of Asia and Europe, are indisputable facts—but the stones thus discharged have always fallen near the place of their eruption; and wherever stones fall, and no volcanic appearances are to be found in the neighbourhood, we may be assured that the phenomenon must be explained on other principles.

From the circumstances attending the stones which have fallen in different parts of the world, we are fully convinced they must have been generated in the atmosphere; and we will state our reasons for this opinion. The principal difficulty will consist in being able to account for the existence of siliceous earth, sulphur, magnesia, nitre, and the different oxyds of iron, nickel, manganese and chrome, in the air.

From the experiments of Dr. Priestley it appears, that air contains a variety of bodies. Fifty ounces of sulphurated inflammable air contained a considerable quantity of a black substance—other kinds of air contained sulphur, and other bodies. From the oxydation of different kinds of earth, by the French academicians, such as barytes, chalk, magnesia, and other the most unlikely kinds of earths, we find that regulus was produced, so that it is demonstrated by chemical experiments, that sulphur, nitre, metals, &c. do

exist in the air. That siliceous earth also exists in it may be proved by any one ; for if rain-water is caught and inclosed in a bottle, or other vessel, in a few days it will deposit a small quantity of that earth at the bottom. How these ingredients ascend into the atmosphere it is not difficult to imagine. Evaporation is caused by heat. According to the theory of Dr. Black, Mr. Eeles, and other chymists, the ascent of the vapour is caused by the mutual attachment of particles of heat and particles of water ; and if heat thus carries water into the atmosphere, why may it not, in like manner, raise earth and metals ? For although the specific gravity of earth or metal is greater than that of water, yet the ascending particles may be proportionally small.

That earth is carried into the atmosphere we can easily ascertain, without reverting to Dr. Bricknell's vertical or moving pillars of sand, which are carried up by gyrations of the air, in the manner of water-spouts. Whenever an extraordinary evaporation takes place, as is generally the case before rain, we may see clouds of dust hanging over all roads which are much frequented—and large foggy banks of smoke and other earthy particles are seen to hang over great cities ; and as there is a visible ascent of terrene particles, at such periods, we may reasonably presume that there are particles of that nature floating in the atmosphere at all times.

That iron floats in the atmosphere in inconceivably small particles, we might reasonably presume from the following consideration, even though the fact had not been ascertained by experiment. We observe that iron is frequently corroded by rust, and that the metal, when the rust takes effect, disappears. The particles of the iron are indestructible, they cannot be annihilated, nor can they be converted into rust—that is a kind of dross or *caput mortuum* of the metal which remains behind, not partaking of the volatile nature of the real metalline particles of the iron. What then becomes of the real iron which disappears in the process of decomposition ? It does not fall to the ground ; but the more reasonable presumption is that it is carried into the atmosphere by a species of evaporation.

We find then that the atmosphere contains all the ingredients which are requisite for forming the stones in question —but a difficulty still remains ; which is, to account for the manner, and suddenness of their formation.

The *manner* in which the operations of nature are conducted, we cannot easily describe. We cannot account for

the collection and explosion of that electric matter which makes the lightning; we only know that it does collect, and that the explosion takes place. The matter of these stones must be collected either by gyrations of the air, or the electric fluid; or, perhaps, by both. The *suddenness* of the operation may be explained by experiment; for if a quantity of the settlings of rain-water be dried and mixed with proper proportions of sulphur, nitre, and such other ingredients as were found in the stones that have been analyzed, the operation of fire will, almost instantaneously, combine them into a hard stone, like any one of those which have fallen from the atmosphere. This experiment was made by the celebrated Rohault, in order to ascertain the nature and properties of the stones called thunderbolts, which are in all respects, except size, like the ærial stones in question.

That these stones are generated in the atmosphere, is further evident from the manner of their discharge: About two years ago some Russian peasants, near Tamesewar, were alarmed by an unusually loud clap of thunder, preceded by sharp lightning. The light caused them to look toward the cloud whence it issued, and they saw a large body fall to the earth. On examination they found a large black stone, shaped like a coffin, and weighing 160 pounds, had sunk a considerable depth into the earth. They dug it up, and it was sent to St. Petersburg.

At the same time the stones fell in Connecticut, several flashes of light were seen, and reports like the firing of cannon were heard: There can be no doubt, therefore, that the stones were generated exactly in that part of the atmosphere where those phenomena were observed; for the falling of the stones immediately after the explosion takes place, proves, almost incontrovertibly, that the stones are produced by those electrical agitations of the air.

Had the stones come from Heela, or the Cordeliers, no reason can be assigned why they should explode as they fall; nor could it be easily explained why one is hot and the other cold. Bodies that are of the same specific gravity, and that are projected equal distances, must go with equal velocity, and if one is heated by motion, the other must be also. But, instead of heat, it is most likely that, by passing through the intense frigidity of the upper regions of the air, they would attract the extreme of coldness.

The consideration that these stones possess magnetic qualities forms an argument in favour of this theory. It is well known that many articles that have been struck by lightning have had magnetic qualities communicated to

them; and the operation of the electric fluid on these stones or the metal which is in them, may cause them to affect the needle. Or we may suppose that extremely subtile fluid which causes the magnetic appearances, may pervade the whole atmosphere; and where would be the wonder, if some of those magnetic particles were to be embodied in these stones, by means of the rapid collection and composition of them? In that case their containing the magnetic properties would be natural.

In this short essay, we may not have explained this subject with sufficient clearness to produce conviction in the minds of our readers, but we think every one who would take the trouble to reflect on the matter must be convinced, that the greatest, the only probability, lies on the side of the hypothesis, which maintains that the generation or formation of the ærial stones, can only take place in the atmosphere.

OF THE DEVIL, OR FALLEN ANGELS.

NO facts are more incontrovertible, says a late learned writer, than that the human mind is most *frequently* and *forcibly* assailed by temptation to *evil;* and that *human reason* is altogether incompetent to assign a *cause* for these temptations. To *divine revelation only* are we indebted for information on this serious and important subject. The sacred volumes discover the affecting truth, that an infinite number of angelic beings, of the highest rank in the scale of creation, though admitted into the blissful presence of God himself; crowned with honour and enjoying exalted felicity, yet suffered themselves to abuse their moral agency: to be elated with pride, and, at last, to join in a revolt against their *Almighty Creator!* The holy scriptures also inform us of their names and numbers; their government and order; their present state of misery, and future punishment; and also, of their malicious designs and employments."

The following are the *Chevalier Ramsay's* sentiments on this subject:

"It is a common opinion among men of all countries, ages, and religions, that there are immortal demons; or degraded spirits, that rebelled against heaven. This is not a specific, peculiar tenet of Christianity alone; in fact no communion, nor party, whether Pagan, Mahometan, Jewish, or Christian, doubts of this great truth; save only the material-

ists, who have no notion of the great plan of Providence, and who, like ignorant school-boys, fancy that nothing is real, but what is extended, palpable and material.

"The defection," says this very learned writer, "of these evangelical spirits was *gradual*; as infinite beings cannot become perfectly good, but by a long series of repeated acts, so they cannot become perfectly criminal, but by a successive gradation of irregular desires. They did not pass instantaneously from the state of perfect innocence in which they were created, to a state of depravation. The degrees by which they fell were various. The different shades of return and relapse were imperceptible.

By the laws of eternal order, the seraphic intelligences were obliged to rise continually above themselves; to love God only for himself; to be passive channels of communication between him and all inferior spirits; to retain nothing of his beatifying influences for themselves, but to transmit all to others, that so the eternal circulation of life, light and love, might never be checked through all the celestial regions.

The least self-attribution or self-complacency in God's gifts, graces and communications, is an usurpation on his rights. On the contrary, self-evacuation, and self-annihilation, of the infinitely little before the infinitely great, is the eternal sacrifice which created beings owe to their maker. This sacrifice must necessarily bind and restrain their natural love of self, till they shall be confirmed in the supernatural habits of divine love. It is, indeed, possible that till created spirits acquire this second nature, this supernatural transformation; this true deification, the exercise of pure disinterested love and self-oblivion, may be painful to them; because of the natural love of self, inseparable from an essence. I do not mean by pain, ungrateful, noxious sensations; but a supernatural effort, combat, and contention to rise above herself, and correspond with the divine attraction, draws them out of self, to unite them to his pure essence. And this is the first source of peccability in all finite spirits. It arises not from any defect in God, nor refusals of his grace; but from the natural, necessary finitude and weakness of the creature, how great soever its natural capacity may be, till by a free and long correspondence to God's supernatural action, it shall be truly transformed, and confirmed in the habits of pure love.

It is not altogether inconceivable how the most elevated, and most luminous order of spirits, that approached near-

est the throne, and which were immediate channels of communication to all other intelligences, might be dazzled by the view of their own excellence. The greater, the sublimer, and the more exalted their natures were, the more easy it is to imagine, that they might be capable of self-attribution, self-approbation, and self complacency; unless they continually turned off their view from self, to refer all to their great original: and by the least infidelity, the sacrifice of self-annihilation, must have become more and more difficult, and self complacency more easy; and this might have been the second source of their declension.

In those moments wherein the angelical spirits went out of the immediate presence of God, and entered into society with each other, they became susceptible of error, and, by degrees, might have flattered themselves that God's infinite goodness and self-sufficiency, would engage him to relax the purity of his eternal law, and release them from the duty of self-disapprobation. They might have begun then to love him only as beatifying, and to desire no longer the beatific vision, but to gratify their natural and insatiable thirst of happiness. This spiritual concupiscence; this disgusted and refined self-love, by which they referred the Creator to the creature; the source to the rivulets, and the infinitely great to the infinitely little, might have been the third step to their apostacy. They did not, however, as yet, consummate their crime; their defection was gradual. God employed, no doubt, all the efforts of his power, without doing violence to their liberty; he opened, so to speak, all the treasures of his wisdom; he displayed all the charms of his goodness to prevent their infidelity: but the more abundant his luminous communications were, the more they served to augment, in these seraphic spirits, the high opinions they had of their own excellence; which is the most delicate and the most dangerous of all delusions.—God pursued them from error to error, till at last there was no remedy, no other way of curing their natural weakness, but by depriving them for a time, of the beatific vision, without degrading them altogether; and this might have been the fourth step of their declension. During this interval, it is possible, that the first and chief of the seraphic spirits (Satan) irritated by the privation of their essential happiness, though, not as yet deprived of the accessary felicity which they enjoyed in their celestial abodes, fell by degrees into open rebellion, and declared war against heaven, which was the fifth and last step of their apostacy."

Engraved for the American Magazine of Wonders.

Henry Jenkins

of Ellerton in Yorkshire

Aged 169 Years.

Published by D. Fraser, 178 William St. N York.

In the last century of his life he was a fisherman, and used to trade in the streams: his diet was coarse and sour, and towards the latter end of his days he begged up and down. He has sworn in chancery, and other courts, to above 140 years' memory, and was often at the assizes at York, where he generally went on foot; and I have heard some of the country gentlemen affirm that he frequently swam in the rivers after he was past the age of 100 years. In the king's remembrancer's office in the exchequer, is a record of a deposition in a cause by English bill, between Anthony Clarke and Smirkson, taken in 1665, at Kettering, in Yorkshire, where Henry Jenkins, of Allerton upon Swale, labourer, aged 157 years, was produced and deposed as a witness.

An extraordinary instance of longevity lately occurred, in the island of Jamaica, in the person of Joseph Ram, a black man, belonging to Morrice Hall estate, and who died, in December last, at the advanced age of 140 years. He perfectly remembered the duke of Albemarle, who succeeded to the government of that island in 1687. His daughter, Grace Martin, an inhabitant of Spanish Town, and upwards of 85 years of age, says he had a complete set of new teeth about twenty years ago, which remained sound to the day of his death. His hair turned quite grey: he retained his sight and memory well, and had all his senses perfect except that of smelling. He was stout, and inclined to corpulence: was never sick but once, and all the physic he ever took in his life was one dose of nut-oil. He had 26 children by different women. His appetite was always good, and a few days previous to his death he walked a distance of four miles. His dissolution was gradual, and unattended by pain or sickness; it seemed, indeed, to be the mere decay of nature.

There died in February, 1805, at Gloves, near Athenry, in Ireland, of a short illness, Dennis Coorobee, of Ballendangin, aged 117 years. The life of this man was remarkable, not only for its duration, but for its exemption from most of the evils of humanity. He retained his mental and corporeal faculties in full vigour to the last. Three weeks before his death he walked out and home 26 miles in one day, and read the smallest print, without glasses, as distinctly and easily as a boy of sixteen. Two days previous to his death, he never remembered to have had any

complaint or sickness whatever, tooth-ache only excepted. The first fifty-six years of his life passed entirely free from even the tooth-ache; having enjoyed, till then, sound teeth. After that period his teeth began to decay; but, in the course of fifteen years, a new set appeared, of which he continued in possession till his death.

Of his moral character it is only recorded, that he was stedfastly an honest man; sober, regular, and perfectly upright in his deportment. His mind was naturally strong and acute, not disciplined by a literary education, but enriched by observation and experience. He spent his life in the cultivation of the same farm, the property of which he had acquired early in life, and bent his attention chiefly to agriculture, in which he was generally allowed to be eminently proficient. He was one of the earliest who introduced and propagated the potatoe, which he cultivated for the last seventy years.

He was seven times married. He was first married at the age of 21: with his last wife, who survived him, he lived longer than with any of the previous ones, that is, 24 years, having married her when 93 years old. In general, they were short-lived, and were young women of his immediate neighbourhood. The years of his widowhood had, taken together, amounted to eleven. All the children born to him were 48, which is, on an average, one for every two years since the first year of his marriage. He had three sets of twins; and his third wife bore him 11 children in 12 years.

His grand-children were in number 236, which is a little more than five to each child. His great grand-children amounted to 944, which is more proportionably than 6 to each child. He had 25 great great grand-children, the oldest of whom is now four years old. Of 1243 descendants of his body, 487 survived him.

By his last wife he had six sons, the youngest of whom is a fine lad of 18.

These facts are extracted from a register, kept by the old man, of the names, births, marriages, deaths, and general situation of his wives and descendants. The keeping of his register was his principal amusement; and his descendants being scattered far and wide over the earth, he took great pains to make the catalogue exact and complete. It is to be hoped that some curious person may rescue this document from oblivion by committing it to the press. It must certainly lead to some very valuable inferences as to the constitution of human bodies, and of human society.

RINALDO RINALDINI.

[*Continued from page* 89.]

BOOK VII.

ALL now was silent; and Eugenia having recovered her wandering senses, Cinthio came to the door followed by the rest of the company; but they could neither hear nor see any man, and though they went round the house, no signs of any human being any where appeared. As they were re-entering the house, however, they heard some voices at a distance; but these soon ceased, and all again was silent.

Cinthio sent Eugenia back to her father, with a message that he would go out for him against Rinaldini; upon which Eugenia left him, apparently very uneasy, and Cinthio remained with his guests.

Nero was now sent out to the ruined castle, but he sought in vain for Ludovico, till at length, at the approach of night, he came back without any intelligence whatever.

After an almost sleepless night, Rinaldo himself repaired to the ruined castle, where he ascended the platform, and anxiously looked around towards the happy spot in which were centered all his thoughts and wishes.

The sun arose in all the splendid majesty of light, and began to illumine all the mountains; the pinnacles and crosses that adorned the towers of the castle already shone with the ruddy morning rays, and upon these Rinaldo fixed his eyes, till the mist cleared away, and the valley became more visible. The sun now glided through the blue ether unobscured; the woods and vales seemed awakened to greet the newborn day; and innumerable warblers poured forth their songs of joy. But Rinaldo inclined his head and fell upon his knee, overpowered with the contending sensations of hope and fear, of transport and despair.

"Whence, ah, whence," cried he, "these strange emotions? What is it I feel? What thus sinks me to the earth, and fills my heart with sadness? Thy pure rays, alas! thou light of worlds, pierce the inmost recesses of my soul, O! annihilate me, and let me here expire in the act of adoration."

After a long pause he raised his eyes towards heaven and sighed, while with tears streaming from his eyes he ex-

claimed, "Unhappy wretch! here I wander in wildernesses and solitudes, fearing every man I meet, and shunning the very light of day. All my dreams are past, and the dreadful hand of truth holds me in brazen fetters. Oh, Rinaldo! what will be thy end?"

He now heard footsteps in the forest, and started up.—Some firing succeeded, upon which he seized his musket, and looking down perceived Terlini and his comrades, who were flying towards the ruins pursued by several soldiers. Having reached the castle, they came to close quarters, and Rinaldo's prudence forsaking him, he fired upon the soldiers, who now increased in numbers, and Terlini and his companions being cut to pieces, Rinaldo was surrounded and hemmed in by six men, to whom he was obliged to surrender.

"I'm a dead man," cried one of the soldiers, "if this fellow is not Rinaldini himself."

Upon this, an officer inquired, "Are you Rinaldini?" and Rinaldo scarcely knowing what he said, sighed out, "Alas! I am."

A greater cry of joy now arose, and they bound their prisoner's hands, and put fetters on his feet. At length they began their march towards the borders of the forest, during which the soldiers were riotous and joyful; but Rinaldo scarcely once raised his eyes from the earth.

They encamped that night on an extensive plain that bounded the forest. Here the officer ordered some bread and wine to be given to Rinaldo, but he partook of neither.

"You have not the courage," said the officer, "to kill yourself. In your place I would certainly have done it; for how ignominious is the death that now awaits you!" To this Rinaldo made no reply, and the soldiers exclaimed, "The fellow is sullen." "Ah," said another, "he will soon find his tongue when he is put upon the rack."

At this word Rinaldo shuddered, and a violent emotion convulsed his whole frame, yet not sufficiently powerful to break his bands. He asked for a cloak, which was given him, and having caused it to be thrown over him, he concealed his face, while tears streamed upon the grass.

"At length," thought he, "the hour of my dissolution is come, and the transient scenery of life is over like the passing shadow of a camera obscura. Farewell, Rinaldo! Thy dreams are dreams indeed! Thou art in bondage, and Corsica still groans in chains. Away with me to the scaffold; such is my triumphal arch, and the end of all my brilliant actions."

A few hours after they proceeded on their march, and Rinaldo complaining of fatigue, he was placed on a straw waggon, which was strongly escorted. Thus he arrived towards evening at Sardona, where he was to be delivered into the hands of justice, and the following day to be conveyed to Messina.

At midnight the door of his prison was opened; the light of a wax candle darted into his prison, and, to his utter astonishment, the old man of Fronteia entered.

Rinaldo. Heavens! What do I see?

Old Man. Your friend.

Rinaldo. Are you really the wise man of Fronteia?

Old Man. I am.

Rinaldo. How came you here?

Old Man. By the power I possess.

Rinaldo. Have you the power to break chains?

Old Man. I have.

Rinaldo. Then break mine.

Old Man. Upon conditions—why should I not?

Rinaldo. Upon conditions?—What do you mean?

Old Man. I am not wholly disinterested.

Rinaldo. Then you are like the rest of the world.

Old Man. Not so much as you may imagine; my motives justify me.

Rinaldo. How much do you demand for my liberation?

Old Man. Much and little—as it may be taken.

Rinaldo. Speak.

Old Man. You must give yourself up to me and my commands.

Rinaldo. That is much indeed.

Old Man. I will save you from the rack and the gallows.

Rinaldo. That too is much.

Old Man. 'Tis unequalled. Without my assistance, you are lost. Do you still deliberate?

Rinaldo. No—For I will rather give myself up to the crows and worms.

Old Man. You know not your own true interest.

Rinaldo. Since it becomes not a philosopher to be compassionate to an unfortunate like me, tell me for what object you require me to give myself up to you and your commands.

Old Man. I stipulate for no particular cases. We are treating generally and in all cases. Give yourself up to me unconditionally, and I will rescue you from prison and from death.

Rinaldo. I am no machine. Good night.

Old Man. What ill-timed pride! You have been nothing but a machine ever since you began your celebrated career.

Rinaldo. What say you?

Old Man. You have—and that without knowing it.

Rinaldo. Indeed!

Old Man. Yes; a machine, and my machine—you behold me with wonder: I repeat it; you were my machine, are so still, and will continue so as long as I please. On me and my plans depend your destruction or salvation. 'Tis true your misfortunes were not my work, but I always knew how to save you, however frequently you would yourself have run into destruction.

Rinaldo. I must not, cannot serve you more. What is passed has happened without my knowledge or consent. Now I will be free; and, if it must be, will freely die.

Old Man. Even that you cannot do. You will be tried before a criminal tribunal, and there you cannot act from your own will.

Rinaldo. I can strangle myself, or hold my breath till I die.

Old Man. An expedient which many have tried, but has succeeded with few; meanwhile you may try it. Good night.

Rinaldo. One question more.

Old Man. What is it?

Rinaldo. If I have been your machine, am still so, and must still be so if you choose, why do you require of me an express devotion to your commands? Why do you need this if I am already in your power, and am the plaything of your caprice?

Old Man. Be assured that was unavoidable, otherwise it would not have been; besides, you may easily imagine I am not much more simple than yourself.

Rinaldo. I have never doubted your wisdom, though I *have* the object of your errand; nor can I deny I suspect the boasted greatness of your power.

Old Man. Of that you may think as you please; but how, then, do you imagine I have found my way hither through your guards, and through locks and bolts?

Rinaldo. Certainly not by witchcraft.

Old Man. That I have not said. But why so many words? You will soon be carried in a cart to Messina, where your arrival will afford sport to the people, and much pleasure to your acquaintance there. I doubt not a certain Dianora—

Rinaldo. Silence, barbarian! You stretch me on the rack without either law or justice. Take me from this dungeon—but—

Old Man. You know the condition.

Rinaldo. No, I will rather die.

Thus saying he turned towards the wall—the old man went away, and the door closed.

The next day Rinaldo was taken from his prison to be carried forward on his journey. Meanwhile an officer of militia delivered him a paper, which he requested Rinaldo, as soon as he had read it, to return. It was to the following effect:

"You have stood the test. Doubt not the assistance of your friend."

Rinaldo returned the paper, and was placed in a carriage under a strong escort. They travelled the whole day without stopping, and at sun-set entered into a narrow vale, of which they had scarcely reached the middle when some shot were fired on Rinaldo's escort, from a small distance on the neighbouring hills, and soon after some men appeared, who fell on the militia with a wild outcry. They fought with fury; and this narrow valley seemed full of combatants. Shot followed shot, and sabres clashed against sabres, till at length the soldiers were driven off from the carriage, the mules were made to advance as fast as possible, and presently some of the party sprang up and unbound Rinaldo's bands. Two horsemen brought him a led horse, which they desired him to mount, and they instantly set off together in a hard trot.

They advanced up the side of the mountain, while the moon rose and illumined the rugged paths, but without uttering a word, till they came to a place overgrown with brambles, where the horsemen stopped, desired Rinaldo to dismount, gave him a portmanteau, took his horse by the bridle, and, without saying a word, galloped off.

In vain did Rinaldo call after them; they made no answer, and were presently out of sight. The sound of their horses' feet was soon imperceptible, and Rinaldo remained in an unknown place alone. He now began to reflect on this singular adventure, convinced he owed his preservation to the old man of Fronteia; and, taking the portmanteau under his arm, began to travel onward.

When he had advanced some way he perceived a light, and, hastening towards it, came to the lonely habitation of a hermit, who came out to him with a lantern.

"Are you there?" cried he, holding the light to him; "I was just coming to meet you."

"Do you know me, then?" said Rinaldo.

"Have you forgotten the old man of Fronteia?" replied the latter. "Come and pass the night with me; then you will perceive that I know you."

Rinaldo entered the hermitage, when he found a frugal repast and a good bed. No conversation, however, passed between him and his host; and Rinaldo went to sleep somewhat fatigued.

When he awoke he beheld the theosophist of Fronteia by the side of his bed reading a book.

Old Man. You have reposed long, and, I hope, slept well—better than in your last night's lodging.

Rinaldo. Where am I?

Old Man. Among friends, with whom you will stay till you can travel further without danger.

Rinaldo. And whither?

Old Man. That must be the subject of deliberation.—You have had such a proof of my power, and of my friendship, as your fortitude deserved. You are free and unrestrained, act as prudence and inclination may direct; and, if you wish for good counsel, it shall not be wanting, but it shall not be forced on you. It may, perhaps, be requisite you should stay here a fortnight, before you can pursue your route without danger, and therefore some society has been provided for you in your solitude.

As he said this he left the room, when immediately Olympia entered, and hurried toward Rinaldo with extended arms, but Rinaldo beheld her in silence.

Olympia. Will you say nothing to your Olympia? have you no pleasure in again meeting a friend who for you has voluntarily banished herself to a desert?

Rinaldo. I admire whatever you do.

Olympia. With admiration alone such a friend as I is not satisfied. I have a right to expect more from you. You are rescued, and in a place of safety, and you have not even thanks to bestow upon your friends!

Rinaldo. I thank you with my whole heart for my rescue—but does Luigino live?

Olympia. He does.

Rinaldo. Where?

Olympia. That I do not know.

Rinaldo. Where is Rosalia?

Olympia. Probably with Luigino.

Rinaldo. Probably ?

Olympia. I have no certain knowledge. If she is no longer with Luigino he must certainly have sent her to the old man of Fronteia.

Rinaldo. Are then Luigino and the old man acquainted ?

Olympia. Why not ? the old man knows us all.

Rinaldo. But do we know him ?

Olympia. At least personally.

Rinaldo. Is he still here ?

Olympia. No : he went as I came in. He knows you are in good hands.

Rinaldo. Whence this interest he takes in the fate of a man who is persecuted by all the rest of mankind ?

Olympia. For that very reason—because they persecute him.

Rinaldo. That is not the only reason.

Olympia. Be it so or not, what is that to us ? 'Tis enough that we are under his powerful protection.

Rinaldo. Is he really powerful ?

Olympia. Did you not experience that yesterday ? without his assistance you had been lost.

Rinaldo. Life is hateful to me !

Olympia. It will be otherwise.

Rinaldo. Condemned ever to wander in solitudes and forests—to fly mankind—to fear every human being, and to hate myself—my very existence is a burden to me !

Olympia. Is Sicily the whole world ?—In the fruitful vales of Corsica——

Rinaldo. What hope dost thou recall to my mind ?—

Olympia. That which you must not abandon.

Rinaldo. Oh, that dream !—

Olympia. Must be realized. In you I embrace the deliverer of Corsica.

Rinaldo. I am not its deliverer yet.

Olympia. You must—you will be its deliverer. Luigino depends upon your promise ; we all desire it ; all your friends who know you, and those who are your friends without knowing you, reckon upon you as well as we.

Rinaldo. Beware, lest you reckon without your host.

Olympia. Oh, no. Learn, too, that your powerful protector, the old man of Fonteia, reckons upon you. *He* is our host : he is a Corsican.

Rinaldo. Indeed !

Olympia. Yes; he is a Corsican as well as Luigino. Your Olympia, too, is a Corsican.

Rinaldo. At Naples she was a Genoese.

Olympia. The times are altered; now I am what I really am, a Corsican, and your most tender friend. I do homage to you as the deliverer of my country, and as the sole possessor of my heart.—But I must go and attend to our little household concerns which call for my presence, for we must not die of hunger.

Rinaldo was now alone, and began to reflect on what had past: "Thus," thought he to himself, "I have at length discovered that, amidst all my fancied independence, I am but a tool of the real or pretended plans of an artful man. But, patience! Even he shall learn what I really am.—And yet, what can I do?—Is not the part he would make me play sufficiently honourable?—Death is certain; and is it not better to fall in the field of battle than on the scaffold?"

Olympia interrupted this soliloquy by bringing in an excellent breakfast, concerning which she seemed very busy, and appeared as though she were born to be a housewife. Rinaldo made a remark to that effect, at which she laughed, but gave no other answer than "Much good may it do you;" and went out.

Rinaldo left his bed, dressed himself, and took a hearty breakfast. Olympia soon returned, and kept him company; but she spoke only of household affairs, and that with so much minuteness that Rinaldo himself was astonished at her being so well acquainted with that kind of business, of which he had imagined her to be wholly ignorant. He endeavoured, however, to turn the conversation to the subject of which she had spoken before; but she only repeated what she had already said, and, observing she must prepare for dinner, was about to leave the room; Rinaldo, however, detained her, and asked whether the noble Corsican was to be nothing better than Rinaldo's cook?

Olympia. Pardon me; much more. She wishes to be every thing to the deliverer of her country, and that includes both cook and housekeeper. Princesses have set me the example, and I am not ashamed of any labour I perform from such honourable motives. When the name of Rinaldo is engraved on marble I will write the name of his cook with charcoal underneath, and add, "She supplied him with food, that he might become to her native country that which he proved, her deliverer." 'Tis true your name will be more durable than mine in the temple of fame, but I will renew it as often

as the rain obliterates it: and should my tears fall upon the earth that covers thy ashes, I will pray to heaven, "Oh, give him whom I deplore not these tears alone, with which I water his grave, but give him my whole self, as I have given myself to him when alive."

Rinaldo. Olympia, these flattering words are—

Olympia. Oh! speak it not. What I feel must be answered by feelings, and not by words.

Rinaldo. Dreams leave no feelings behind them.

Olympia. But the remembrance—

Rinaldo. Beyond the grave?

Olympia. I hope so.

Rinaldo. And are you certain mine will be in the vales of Corsica?

Olympia. Where'er it be, oh, be it as late as possible! and if it may be, near mine; for I will never leave you more till fate shall tear me from you. My existence is connected with yours by a powerful chain. I can die, but cannot leave you.

Rinaldo. Do you think Rosalia is with the old man of Fronteia?

Olympia. In safety she certainly is, and in your heart also; nor can I ever drive her thence. All I ask is the second place there—that next hers—my request is, at least, as just as my affection is true and tender. She is no Corsican, and my heart is enfolded in my love for my country. Will you unfold it?—I will not resist—no veil shall conceal it from you. Behold and find it such as it is.

As she said this she reclined her head upon his bosom, and, throwing her arms around him, the big drops rolled down her beauteous cheeks: they uttered not a word;—she pressed Rinaldo ardently to her bosom, then tore herself away.

"Alas!" said Rinaldo, with a sigh, as he communed with himself, "so it is—I am destined to be the sport of an old juggler, and of an artful woman. 'Tis all concerted between them. We shall soon see, however, how to act."

He now went out, and took a view of the wild but confined scenery that surrounded him. Meanwhile Olympia was very busy in the kitchen, and sang, as she worked, in broken stanzas, and with frequent pauses. This awakened Rinaldo's fondness for music, and, finding a guitar, which was his favourite instrument, he seated himself before the

door, and sang a mournful song he had composed on his wretched prospects and condition.

Meanwhile Olympia came out, and, laying her hand upon his shoulder, "Rinaldo," said she, "sing such songs no more, or I shall die. Cruel man! wherefore this self-torment?"

"'Tis my song of repentance," replied Rinaldo.

"No," rejoined she, "'tis your destruction. It robs you of your courage and your fortitude, and changes you to a coward. In a moment of danger you would lose your presence of mind, and be subdued by your sorrows ere the enemy attacked you. With such feelings you can never lead the Corsicans to victory; thus self-subdued you will never fight the fight of heroes."

"All I wish," said Rinaldo, with a deep sigh, "is an honourable death."

"Alas! my wretched country!" exclaimed Olympia, and hurried from him.

He continued for a while lost in reflection, but at length arose, and, taking his guitar, climbed a hill, where he reclined beneath an aged pine, when, casting his eyes over the prospect, he perceived a man ascending the hill, and, at length, approaching the hermitage, which he entered, and immediately Olympia came to the door and called Rinaldo, who found, on his arrival, a messenger with the following letter:

"Your friends rejoice in your escape, and revere your deliverer. Our numbers daily increase, and we are already in treaty for some ships. We shall all meet where fame and honour and the boldest of their countrymen await you."

Rinaldo would have spoken with the messenger, but he was already gone. Immediately after Olympia brought in dinner, which was a frugal though a good repast, and accompanied with excellent wine.

Rinaldo passed three days in this solitude, wholly lost in thought, while Olympia was more disposed to observe than to disturb him. She therefore employed herself in writing letters, which Rinaldo had no curiosity to read, though they often lay open, perhaps not undesignedly, before his eyes. She even received other letters by a messenger to whom she delivered those she had written, yet Rinaldo did not say a single word to the bearer.

Towards evening on the fourth day, as they were sitting before the door in perfect silence, like husband and wife

after a quarrel, a man came from the valley toward their dwelling. He was a handsome youth, and walked boldly up to them, and addressed them in these words:

"Peace be with you, in the name of the old man of Fronteia! I am one of his young people."

As he said this he delivered a letter to Olympia, and, while she read it, Rinaldo inquired "How is your master?"

"As he is always," returned the stranger, "well, and anxious for the welfare of his friends."

When Olympia had read her letter, the youth complained of hunger, thirst, and fatigue; upon which Olympia brought out some refreshments, and prepared him a bed for the night.

Rinaldo was still sitting at the door, and had lost himself in contemplating the firmament, when Olympia returned and thus addressed him:

Olympia. I have received intelligence that some friends from Corsica are arrived, and are with our friends at Fronteia. They are burning with desire to become acquainted with you, and will visit us a few days hence. I have the more pleasure in telling you this, as my brother is among these Corsicans, and will also pay us a visit. Luigino has strengthened his party, and has taken an advantageous position. Within three weeks four large ships will be ready for us, and every thing succeeds to our wishes. The ever brave Rinaldo alone is not as he ought to be. He holds back from the great enterprize, and is lost in himself.

Rinaldo. When a proper occasion offers he will be as he ought to be again.

Olympia. Oh, that we could but hope!—Rosalia is at Fronteia—

Rinaldo. Is she there?

Olympia. Shall I write that you wish to see her here?

Rinaldo. Yes.

Olympia. I will do it.

Rinaldo. Indeed!

Olympia. Why should I not? Perhaps—or rather most certainly, her company will make you gayer than mine;—and so we shall all be gainers. With the return of your cheerfulness your bold enterprizing spirit will be awakened, though your low spirits have laid it asleep. Yes, Rosalia's presence will awaken it, she shall stay with you here and I will go to Fronteia.

Rinaldo. And why?

Olympia. You would not wish me to stay when Rosalia is with you? No, Rinaldo! my heart is not so devoid of feeling as to bear the presence of a successful rival without jealousy. My absence will at least preserve your friendship, and I will strive to conquer my passion for you.

Rinaldo made no reply, and Olympia lighting a candle wished him good night and left him. Rinaldo now paced to and fro before the house, then entered the room, came out again into the open air, and continued till midnight almost in a waking dream. At length, suddenly starting up, he took a light and hurried, unknowing what he did, to Olympia's apartment, which he softly entered, and saw her in the arms of the youth sent from the old man of Fronteia.

He returned equally unperceived; and, at day-break, before the youthful paramours were up, Rinaldo took his musket on his shoulder, and with hasty step quitted his abode.

Toward noon he reached a village, where he rested awhile, and then proceeded on his journey.

The shadows now began to lengthen; the sun approached the horizon; and he doubled his pace to reach a castle that appeared in view, before night. This he accomplished, and, knocking at the door, found admission.

"Who are you?" said the porter.

"I am Baron Tegnano," replied Rinaldo, "and have lost my way while I was out shooting."

The porter made no reply, but fixed his eyes on Rinaldo, who asked "To whom does this castle belong?"

"To the countess Martagno."

"To the Countess Martagno!" said Rinaldo hastily, "is she here?"

"No, she is not here," replied the porter.

"Who lives in the castle?"

"A female friend of the countess, Madonna Violanta."

"Madonna Violanta? I know her, and she knows me."

As he said this he hastily entered the castle, and went up stairs, where he met with a maid servant, whom he desired to announce Baron Tegnano to her mistress. But, the slowness of the maid not satisfying him, he passed her and entered an antichamber.

On hearing the sound of his footsteps, some one opened a chamber door, and he was met by Signora Violanta.

Violanta. Heavens! Baron Tegnano!—Am I really not mistaken?

Rinaldo. You are not, good Violanta.

Violanta. Heavens! how came you here?

Rinaldo. In consequence of wanting a night's lodging.

Violanta was silent, but fixed her eyes on him, then returned into the chamber. Rinaldo followed her. She threw herself on a sofa and exclaimed, in broken words, "Oh, let me recover my wandering senses!"

Rinaldo now cast his eyes around the room, and beheld the portrait of the countess hanging on the wall. "Is Dianora here?" exclaimed he. "Ah, no! 'tis, alas! but her resemblance."

Thus saying, he hurried to the picture, took it from the wall, and kissed it with ardour. Violanta beheld him in silence, while he, lost in the contemplation of the beloved object, remarked not the impression his conduct made on the observant Violanta. After a long pause he approached her, seized her hand, and asked "Where is Dianora? Is Dianora happy?"

Violanta cast her eyes upon the ground.

Rinaldo. Is she dead?

Violanta. She lives.

Rinaldo. She lives! she lives! And well and happy?

Violanta. Ah, baron, how can you ask?

Rinaldo. I understand you, my misfortunes are hers.—And how could it be otherwise? You know already—you know who I am?

Violanta. I have often seen you, baron, and——

Rinaldo. Ah, call me by my true name, I will not blush.

Violanta. By your true name! is it not Tegnano?

Rinaldo. What!—know you not?—Has not the countess told you?—

Violanta. Told me what?

Rinaldo. Declare sincerely all you know of me.

Violanta. That you are more loved than you ought to be.—That you have been false and—but I am silent. If your conscience does not reproach you—

Rinaldo. Violanta! I have saved you from the dreadful shades of death, and have a right to your gratitude; may I reckon upon it?

Violanta. You may.

Rinaldo. Then, I conjure you, tell me truly how much has the countess told you?

Violanta. I know she loves you, and that you have forsaken her.

Rinaldo. Oh! heavens!

Violanta. Your departure brought her almost to death's door; she had a dreadful illness, and the name of unfortunate mother ceased ere it existed.

Rinaldo. Where is she?—Where does she live?

Violanta was silent, but beheld him with a wistful eye.—Rinaldo, who, from her manner, concluded that she knew not where the countess was, and that the latter had concealed his true name from her, perhaps to spare herself the shame a discovery of it would have brought upon her, now became bolder, and employed all his eloquence to induce her to declare to him where the countess was, but in vain. Violanta eluded all his questions, or parried them by other questions which might lead him from the subject. In this, however, she could not succeed.

While they were yet speaking, a bell which hung in Violanta's chamber was vehemently pulled, on which she started up, took a key and a light, and would have left the room. Rinaldo, however, detained her.

Rinaldo. Whither are you going?

Violanta That I must not tell you.

Rinaldo. Whither does that bell call you?—Ah! doubtless to Dianora.

Violanta. What, then, do you imagine?—

Rinaldo. That she is here.

Violanta. You are mistaken.

Rinaldo. No, no, my heart assures me she is here.—You are going to her. Oh, tell her I am here; that—no, I will go with you; I will follow you; I must see her.

Violanta. The sudden alarm would kill her.

Rinaldo. Ha! you have betrayed yourself. She is here then? Come, let us go to her.

Violanta. By all the saints of heaven! no.

Rinaldo. She is here.

Violanta. Yes, the secret is out, she is. But you must not see her. She lives in silence, and alone as a penitent. The sight of you would destroy her.

Rinaldo. Oh, Violanta! If ever you loved—oh, let me but see her.

Violanta. I must not, cannot hazard it. Her health is ruined, her nerves are weak and relaxed, and your presence would strike her to the earth.

Rinaldo. Can I not see her unseen myself? I will not speak to her if it must not be. Oh, she is so dear to me! her life is dearer to me than my own.

The bell rang again, louder and quicker.

Violanta. Oh, heavens! Something may have happened to her. Detain me not!

Rinaldo. I must see her.

Violanta. Resistless man! follow me, but conceal yourself, and speak not a single word.

Violanta now led the way, and Rinaldo followed her along a gallery into a room, where she placed him at a niche and left him.

Here Rinaldo beheld a room entirely hung with black; and a table on which were a crucifix, a death's head, and two lighted wax-tapers which but feebly illumined the darkness of the room. Pale and emaciated a female figure clothed in black walked to and fro. Rinaldo perceived it was Dianora. Tears stole from his eyes, his lips trembled, his hands shook, and his feet almost refused to support him.

Violanta entered the chamber, and approached Dianora. Meanwhile Rinaldo listened to what passed.

[*To be Continued.*]

REMARKABLE ESCAPE OF M. CAUMONT.

[*Concluded from page* 104.]

THEY presently arrived at the arsenal, and young Caumont said to his conductor—Stay here, I will soon send you back your clothes, and the thirty crowns I promised you.

The poor youth remained some time at the gate, not daring to knock for fear they should inquire who he was: but somebody happening to go out, he got in without being perceived. He crossed the first court-yard, and passed on to the apartment of his aunt, without meeting any one who knew him. At last he saw the page who has been mentioned before, and had been saved by a Swiss, who had taken him home, saying—Make your escape, for these (meaning the relations of young Caumont) will all be murdered.

He inquired of this page, who had fled to the arsenal the same night, but who, at first, did not know his young master in this his disguise, what was become of M. de Beaulieu, gentleman to his father: on which the page took him to M. Beaulieu. This person was extremely astonished at seeing young Caumont, not doubting but they had all been murdered, as the page had assured him he had himself seen them. He requested the marechal of Madame de Brisembourg, who was then with him, to conduct the child to that lady, who kept her bed, afflicted and ill at beholding the calamities of her country.

As soon as they were introduced to her, she embraced him with much emotion, and many tears, having entertained no doubt but they had all been massacred; and, returning God thanks that she saw him again, inquired by what miracle he had been preserved.

After some discourse she caused him to be conducted to her wardrobe, and put to bed; but, before he left her apartment, he entreated her instantly to pay the thirty crowns to the poor man who had saved his life, and taken him home with him; and also to return him the clothes he had worn.

About two hours after, he was dressed in the habit of one of the pages of Marechal Biron, who was then grand master of the artillery; and, the better to keep him concealed, he was directed to retire to the closet of that marechal, where the page before mentioned kept him company to divert his melancholy.

He remained there two days, when the marechal was informed the king had been told that several Huguenots had taken refuge in the arsenal, and that his majesty had resolved to have it strictly searched.

Alarmed at this, he was taken from the closet and secreted in the lady's chamber, where he was put between two beds and covered with *vertugadins*, which were then worn. In this situation he remained three or four hours.

About an hour after midnight he was brought back to the same closet, but Madame de Brisembourg, his aunt, was very anxious on his account, and could not rest till he was removed, because a report had been spread that he was still alive, and had taken a refuge there.

The next morning, therefore, the Sieur de Born, lieutenant-general of the artillery, took him from the closet, dressed like a page, in the livery of Marechal Biron, and,

after they had breakfasted in a private place, said to him—Follow me.

Leaving the arsenal, he took him to M. Guillon, comptroller of the artillery, who was his intimate friend, and instructed young Caumont, if inquiry should be made concerning him, to say his name was Beaupuy, and that his father was a lieutenant in Monsieur Biron's company; expressly charging him not to leave the house, or do any thing to make himself known.

When they came to the house of the comptroller, he said to him—You are my friend, let me beg of you to oblige me so far as to permit this young lad to remain with you. He is my relation, the son of M. de Beaupuy, who commands the marechal's company of the Gens d'armes. I have brought him to Paris to get him a page's place, but shall wait till these troubles are over.

This was readily granted by Guillon; but, though the Sieur de Born had a great friendship for him, he would not inform him who the boy was. Guillon, however, suspected he had not told him the whole truth.

He continued there seven or eight days. The comptroller, who went every day to the arsenal to receive his orders, never failed, before dinner, to visit the Sieur de Born.

It happened that, about the time when Guillon usually returned home to dinner, young Caumont hearing somebody knock at the door, and supposing it to be M. Guillon, ran to open it; but, seeing another person, hastily shut it again: on which the stranger said—Do not be frightened, child: I was sent by Madame de Brisembourg, who wishes to know how you do; and immediately went away.

The comptroller, presently after, coming home to dinner, asked, as he usually did, if any one had been there. On which young Caumont told him what had passed. This much alarming M. Guillon, he instantly left his dinner, and mounted his horse to go to M. de Born, who also as instantly repaired to Madame de Brisembourg, to make inquiries. That lady, no less surprised, and more terrified, had sent nobody to M. Guillon's.

Some days before, a passport had been obtained of the king for M. de Biron's maitre d'hotel, and one of his pages whom he was to send to carry his orders to his company of Gens d'armes. When M. Guillon, therefore, returned home, he immediately provided De Caumont with boots,

and a horse, on which he told him to mount, and follow him.

He, however, met with an accident which alarmed him not a little; for a procession passing near him, the hired horse, on which he rode, being somewhat unruly, he was very much afraid of a discovery. What had already happened had rendered him so suspicious that he imagined himself known by every one he saw.

But God permitted him to arrive in safety at the gate of the city; when the Sieur de Born, who accompanied him, told the officer on duty—Captain, here is the maitre d'hotel of Marechal Biron, who is going to carry orders to his company of Gens d'armes, and I send this page, who is my relation, with him, for which here is the passport of the king.

It is very sufficient, replied the captain, they may pass.

As soon as they had passed the gate, M. de Born said to young Caumont—I now resign you to the care of the Sieur de Fraisse, who has proper orders to conduct you; and took his leave.

Young Caumont then asked the Sieur de Fraisse, whither they were going?—Into the country, replied the other, if God permit. Ah! returned young Caumont, I humbly pray he may.

After travelling two days they put up at an inn where a person of rank had just arrived, who was incessantly remarking that the wicked Huguenots had at length met with their deserts, and praising the admirable resolution of the king.

The next day this person and they continued their journey together; and, when their companion came to the place where he was to lodge, he put on his night-gown, which young Caumont immediately knew to have been his brother's.

This stranger likewise continually expressed his regret at not having been able to discover the Sieur de Caumont; for while he was attempting, he said, to enter the front door, he had escaped by another. But as for the Sieur de la Force, his brother, he had been dispatched, and so had his children; and several times repeated that, if he could have found the Sieur de Caumont, he would have treated him as the rest. At length De Fraisse and Caumont, pushing on with great haste, got before him, and thus freed themselves from company which could not be very agreeable.

Two days after they met with another dangerous adventure.

As nothing was talked of, at that time, but the universal massacre which had just taken place throughout France, the Sieur de Fraisse, disputing, on that subject, with three or four persons, in an inn where they were, so far forgot himself as to say it was a wicked action, at once perfidious and cruel; to which assertions his opponents replied with much asperity. He instantly perceived his imprudence, since they might thence be led to suspect they were Huguenots who had escaped from the massacre of Paris.

The next morning, therefore, they purposely set out very early, but found these persons prepared for them, at the skirts of the town, all mounted on good horses, and armed with pistols. They appeared to be refreshing themselves at the door of a public house; but they had not gotten to the distance of a quarter of a league before they perceived them coming after them; at which they were much alarmed, and not without reason, as they could not doubt but they followed them with a mischievous intention.

But God so ordained it that they just then arrived at a valley which hid them from the sight of their enemies.—They therefore began to gallop as fast as possible, to escape their wicked designs, and arrived at a great town before they could come up with them.

There they stopped, as if they intended to take refreshment; upon which their pursuers did the same, and accosted them. But the Sieur de Fraisse, who was now certified of their mischievous designs, determined to make them change their opinion respecting their being Huguenots, and began to inform them he carried orders from the Marechal Biron, to bring up his company of Gens d'armes, and was going express, furnished with a passport from the king, his majesty having determined to assemble a large army, and complete the destruction of those Huguenots who still remained in his kingdom.

Having finished this conversation, they continued their route, and perceived their followers, who had certainly no good intention in pursuing them, now returned back the way they came.

They then proceeded on their journey, and, the eighth day after their departure from Paris, arrived at the castle of Castlenau des Mirandes, whither the Sieur de Caumont, the youth's uncle, had retired, who received his nephew, whom

he had supposed dead, with incredible satisfaction and delight.

In short, though he had an only son, he shewed the most tender regard for his nephew, and openly avowed he had more hope in him than in his proper son. He frequently made him relate the manner in which his father and brother had been murdered, and himself preserved; admiring that Divine Providence by which he had been so wonderfully delivered from so imminent a danger. He took great care of his conduct and the administration of his effects, when he took upon him his guardianship. It ought not to be forgotten that he would frequently take him into his closet to strengthen him in the fear of God by his good instructions, and exhort him to be continually thankful for his singular and wonderful preservation, and in all his actions never to swerve from the path of virtue

But he did not long enjoy these salutary instructions; for, fourteen or fifteen months after, his uncle died; so that young Caumont was, at a very early age, deprived of father, mother, and uncle.

This same De Caumont, who thus escaped the massacre of St. Bartholomews, was the celebrated Marechal de la Force, who afterwards acquired so great reputation, and lived to the age of eighty-four.

SNAKES IN THE LIVER.

The following letter, written by an American gentleman, was addressed to a physician in London:

"A certain Daniel Norwood, well known in this county, (Pennsylvania,) who lived not far from Indian River, after having been in a drunken frolic, to which he was much addicted, and having looked very weak, feverish, and yellow, and emaciated, a considerable time before, was taken one morning with a most violent vomiting, which his wife hearing, did not quickly run to his assistance, thinking it only a punishment of excessive drinking, though pity at last prevailed; but before she had reached the bed he had vomited up a pretty large snake, on which he lay stupid or unable to speak. The snake, seen by others as well as his wife, was of the kind called here the red-bellied snake; on measuring the part of the rings which they asserted answered to its

thickness, I found it two inches and one-tenth in circumference ; the length was not given me with any exactness, but it was well proportioned as the same sort of snakes are : its head was broad and large, its belly red, and its back brown. The snake was lively after its great effort in forcing its way to light and liberty, though it knew not well how to fly and hide from sight, yet when touched by a broomstick it clasped round it, so that they carried it away to a rivulet at hand, and could give no more account of it, to my disappointment, as I would most gladly have procured it to preserve it as a curiosity.— But poor Norwood never recovered of it ; he died two days after, without acquainting any physician.

" His example has convinced every body here in an opinion which, though I have been opposing these twenty years, I am almost ready to adopt, viz. that men or other creatures bit by snakes, provided the poison is permitted to pass through them at all, though by medicine restored to life, yet all, in process of time, have a snake of the very same kind, colour, spots, shape, &c. growing to and fed by his liver. For Mr. Norwood had been bit by a red bellied snake, exactly of the very same sort, between his eyes, when he was a little boy, as he was stooping among the vines, and gathering cucumbers. The poison had not been well cured ; he continued in a poor state of health, ill coloured, and as though he had visceral obstructions, for a year, though taking some prescriptions of a Doctor Davies here at that time, I suppose the virtues of the juice of hoar hound and plantain were not then known, which I think never fail in snake bites.

" On a contest long before my time, in Sussex, among some curious old men, among whom were the chief justice Ryves, Holt, and Wm. Till, Esqrs. (from some of whom I had the story) whether snakes grew on the livers of animals bitten by them? they wisely resolved to make the experiment on a dog. They found an old dog, who was known to kill snakes, whenever he found them, which notwithstanding his prudence and address in that art, very often had bit him, and made him very sick, though in time he would recover again, and, like a gallant soldier, return to the charge when he had an opportunity. To this hardy veteran, on the day appointed for the experiment, before many witnesses, they gave his quietus ; and, on the most careful examination, they found some of almost every sort of snake known in this part of the world (as many of each

as they had actually supposed had bit him) adhering by their mouths to his liver, so that all present were fully satisfied of the fact. Let the cause, manner, or instrument, &c. be described by him who is able.

"Whether these (and many other difficulties) will not tend to weaken the beautiful orary system? That is, the nature of the semen serpentium? Whether it does not appear strange, that an exasperated snake should procreate a snake like itself, from its bag of poison, attenuated by madness, and injected through its poison fangs, into the wound it makes? Whether at this rate, the female is not useless?

"Whether biting a child in the nose, between the eyes, is not an odd place to lay snake eggs? or if there were eggs at all, how did they reach the liver? Whether, as the man was so poor and emaciated long before, it had not quite eat up his liver, then possibly slipt round by the duct into the gall-bladder, which would soon sicken him, and thence, by the common canal, force its way, with horrid violence, into the stomach; and thence, attempting to feed on that very sensible part, the poor remains of exhausted nature were stimulated, attempted, and actually ejected the enemy? But I need offer no questions; the fact itself will excite a speculation, to a mind inquisitive after philosophic truths.

"Yours, &c.

"MATHEW WILSON."

A MOST REMARKABLE ANECDOTE.

Published by a Gentleman, who found it among some papers of a Counsellor of the Middle Temple, his relation, whose library came into his hands.

IN the year 1668, a young gentleman of the west-country came to London, and soon after, as ill-luck would have it, he wedded a wife of Wapping, the youngest daughter of Mrs. Alicеald. In the space of 15 months, the providence of God sent the husband a daughter, which was left under the care of the grandmother, the husband and his wife retiring to their house in the country. By the time the daughter came to the age of six years, the grandmother died, and the daughter was taken home. After a stay of about 3 years, Mrs. Myltyster, a widow, Mrs. Alicеald's eldest daughter,

having greatly increased her means, forsook the cannaille and low habitations of Wapping, came into a polite part of the town, took a house amongst people of quality, and set up for a woman of fashion. Thither, in the year 1679, she did invite her sister, her daughter, and the husband, to come and pass the winter. This Mrs. Myltystre had a husband's brother, who, under the cloak of a captain, covered a notorious gamester: she had also a relation that was an apothecary. It happened that these all dined together at Mrs. Myltystre's on a certain day, the birth-day of the daughter; and after dinner, retiring into the parlour, and passing the time in common chit-chat, the little daughter took up a sword that was in the room, and pointing it directly at the husband, cried, stick him! stick him! stick him! What, says the husband, would you stick your father? The child replied you are not my father!—Capt. Myltystre is my father! Upon which the husband gave her a box of the ear. Upon that the captain drew the sword, and thrust it through his body. Down he dropped, and the wife, sister and apothecary, in order to make sure work, all of them trampled upon him till he was quite dead. They huddled up this horrid affair, and buried him privately; and it was given out that he was gone into the country. Some time after, a relation of the murdered came to see him, and was told, that he was gone into the country. He then asked for the wife: Mrs. Myltystre told him, she was very much out of sorts ——what with the grief for her husband's absence, and the melancholy accident of the house being lately burnt; but, says she, I do what I can to comfort her—I intend to give my brother 2000*l.* or 3000*l.* to enable him to rebuild his house. The relation applauded her kindness and so departed. Some time passed away, no appearance, no tidings of Mr. Stobbine; for that was his name. Messengers were sent to inquire after him—not the least intelligence could be procured concerning him—he had never come into the west. The wife pretended to go distracted, and was sent to a village, a few miles out of town where the captain had a little box for his convenience. There they took their full swing uninterrupted. Some time after the daughter was sent to school; but she had not been there long, before the remembrance of what she had been a witness of awoke her conscience in most horrible frights and dreams. Says the young lady that was her bed-fellow, what is the reason that you start and scream so? There's a spirit in the room!—There's Mr. Stobbine's spirit! See how dreadful it looks!

In the morning the young lady acquainted the school-mistress with the accident of the preceding night. She sent for a clergyman to talk with the young miss, to whom she discovered the whole affair. It was communicated to a diligent justice of the peace in the neighbourhood, who dispatched proper warrants, and he soon had the parties concerned in his power, who were all brought before him, without any knowledge of one another's being taken up, till they all met together in the greatest confusion and dismay, which evidenced their guilt. They were committed to the Gatehouse, and were brought the next sessions to the Old Bailey, tried and condemned upon the evidence of the child, to the entire satisfaction of the court and country, and all present. The captain was condemned to the gibbet; Mrs. Myltystre was hanged, and thrown into the gully-hole that ran near the house in Wapping, where she had formerly lived; the apothecary was anatomized; and the wife was strangled and burnt, according to custom in such like cases.

A SINGULAR EXAMPLE OF FILIAL AFFECTION.

MONS. DU VAL, at twenty years of age, took possession of an estate which produced ten thousand livres a year. It is impossible to draw his character: he had none. Passionately fond of sensual pleasures, his prevailing taste for them extinguished all others, and prevented him from becoming acquainted with the real joys which spring from the heart. He was quite a stranger to the emotions of nature, and his whole life was employed in procuring those dissipations in which he placed his supreme felicity. Monsieur Du Val flattered himself, nevertheless, that he was in love. A young person sentenced to a cloister excited desires in him, which he mistook for tender sensations. He reversed the sentence of seclusion, and married her.

If we may judge of this marriage by the consequences of it, his wife made haste to become indifferent to him; but death at the end of two years, relieved him from a companion with whom he had two hastily allied himself.

At the age of three-and-twenty he was a widower, and the father of two infants in the cradle. He left the care of those little unfortunate children to one of his female rela-

tions and gave full scope to his taste for pleasure in one of the gayest cities in France.

Nature had moulded him in such a manner, that he became necessary to those who once knew him, and his company was universally courted. He was supple enough to please every one, but attached himself to nobody. Those who thought they had the most rational pretensions to his services were certainly neglected, if others more agreeable came in his way; and he fluttered about every where in search of the most pleasurable scenes.

During the seventeen years which he spent in this city, he totally forgot that he was a father; and that he might be in no danger of feeling any tender emotions stirring within him, he threw into the fire all his family letters without reading them. The relation to whom he had intrusted the care of his son and daughter, possessed but a moderate income: the children, however, were so amiable, that she could not think of forsaking them. Happily she had some business with an abbess, remarkable for the possession of many great and uncommon qualities. To her she launched out in praise of Miss Du Val; and the abbess having desired to see her, conceived such a tenderness for her, that she undertook the charge of her education. The son of Monsieur Du Val remained where he was. His father's friends associated together to give him an education suitable to his connexions; some of whom were so charmed with his disposition, that they condescended to be his instructors, and had reason to flatter themselves with the progress of their pupil, who, in the seventeenth year of his age, lost a true friend in his dear relation.

Young Du Val, who had been informed that his father had, by his own imprudent behaviour, dissipated all his fortune, resolved to shelter himself from the storms of necessity, by choosing one of those professions of which no gentleman need be ashamed. He quitted, therefore, the place of his birth, and travelling to England, put himself under the care of a master who was capable of forwarding his designs. There was something so noble and interesting in the appearance of young Du Val, that every body who saw him entertained sentiments in his favour. The French ambassador, seeing him every evening upon the public walks, made inquiries after him. When he heard his name, he thought he had been misinformed. He knew Monsieur Du Val, and could not persuade himself that his son was under the necessity of studying the polite arts for subsistence. He

desired to see him, and the young man freely related his little adventures. He acquitted himself in so modest, so graceful a manner, that the ambassador wished to be convinced of the truth of his narrative, that he might with propriety take him under his protection. He wrote, therefore, to Monsieur Du Val; but whether the letter miscarried, or whether the unnatural father was ashamed of his behaviour to so deserving a son, the ambassador received no answer; however, in searching for intelligence in the place where young Du Val had been brought up, he received such a satisfactory account, that he fixed him in his family. Having examined his capacity, he made him his secretary, with an appointment of three thousand livres. Soon afterwards he felt for him all the tenderness of a parent, and that tenderness continued as long as he lived. It was on this account that he thought he had a right to examine his conduct, and that he entreated him to give a detail of the uses to which the profits arising from his appointment were directed.

Du Val coloured at this request, and entreated his benefactor to suppress his curiosity on that subject. As he was plainly dressed, and the ambassador discovered he had no money, he was afraid Du Val was engaged in an intrigue. He employed spies, but to no purpose, for with the nicest scrutiny into his conduct, they could discover nothing to his disadvantage. Books and business engrossed all his time.

The ambassador surprised in the highest degree, waited with impatience for the end of the second year, and then after having paid him, ordered him to be carefully watched and found that he carried money to the banker. The ambassador went to the banker himself the next day; but what was his astonishment, to hear that young Du Val had remitted that year and the foregoing one, two thousand livres for the support of a father, who he knew had stifled all paternal sensations in his heart!

Though the protector of this amiable youth was charmed with his filial affection, he seemed to disapprove of his generosity, which he called excessive in his situation; but Du Val conjured him to leave him at liberty to obey the voice of nature. "Thrice happy shall I be (said he) if, with these remittances, moderate as they are, I can awaken the father in Monsieur Du Val, and make him remember that he has a son."

In effect, the heart of his father appeared to be softened by his writing letters from time to time to his son, containing ardent wishes to see him again.

Young Du Val now saw himself in a situation to satisfy the desires of his father, and to indulge his own inclinations. The ambassador, having kept him five years in his service, conferred on him a considerable employment. Before he took possession of it, he repaired to ——, and made himself known to his father, who for some years had subsisted on his benefactions. Monsieur Du Val received him as a man to whom he was under obligations; talked to him of the pleasures that the Epicurean philosophy, to which he was devoted, had procured him; presented him to his mistress; and assured him, that of those pleasures he would always be a welcome partaker, but seemed to have entirely forgot that he was speaking to his son, and always substituted the name of friend, in the room of that endearing appellation.

Du Val, as his opulence increased, augmented his liberalities, and ventured, sometimes, to complain to his father of his indifference to him. "I should indeed (said the father) be quite destitute of sensibility were I indifferent to you. I have a deep sense of the favours which you confer upon me, and my acknowledgments are unbounded; but I behold in you a friend who has acquired a right to my tenderness. I look upon the ties of blood as imaginary, and you are no loser by my considering them in that light; for in my eyes your benefactions are voluntary. It is not a debt which you pay me; it is a gift that demands in return a double share of gratitude, because you owe me no duty. If you withdraw your favours from me, and turn them into another channel, I shall accuse you of inconstancy, but I shall never tax you with ingratitude."

Such a pernicious doctrine made no impression on young Du Val. His father having expressed a desire to visit Paris, he furnished a house decently for him, and received him there with his mistress, because the old gentleman had told him that he could not be happy without a woman to whose humour he had been so accustomed. They lived fourteen years together, during which, the caprices of the father never weakened the patience of the son, who, being thoroughly persuaded that we are not authorised to do evil by the example of others, never deviated from the respect and obedience which he thought due to the second author of his being.

AFFECTION IN ANIMALS.

AN officer of the seventy-ninth brigade, who was garrisoned in the city of Potier, in 1807, had a water dog of an unusual sagacity. Shortly after his arrival in that place, he fell so dangerously ill that the person set to wait upon him could not abandon him an instant. From that moment the animal never left the room, and when any person went in to see his master he would run to the person and then to the bed, as if to entreat them to take care of him: two days after the officer died and his faithful dog never quitted the coffin: the interment being ended the poeple retired, but the generous animal alone remained and shewed the greatest signs of grief. Several attempts to drive him away were useless, food was brought to him but he never touched it. He survived his master but a short time and expired on the same grave.

EXTRAORDINARY HEROISM OF THE ANTIENT SCANDINAVIANS.

THE antient Scandinavians breathed nothing but war, which was at once with them the source of honour, riches, and safety. Their education, laws, prejudices, morality and religion all concurred to make that their ruling passion and only object. From their most tender age they applied themselves to learn the military art; they hardened their bodies, and accustomed themselves to cold, fatigue, and hunger. They exercised themselves in running, in the chace, in swimming across the greatest rivers, and in handling their arms. The very sports of childhood itself, and of early youth, were directed all towards this end: dangers were all intermingled with their play. For it consisted in taking frightful leaps, in climbing up the steepest rocks, in fighting naked with offensive weapons, in wrestling with the utmost fury: it was therefore common to see them at the age of fifteen years already grown robust men, and able to make themselves feared in combat. It was also at this age that their young men became their own masters, which they did by receiving a sword, a buckler and a lance. This ceremony was performed in some public meeting. One of the principal persons of the assembly armed the youth in public. "This, we are told by Tacitus, was his *toga virilis*,

his entrance upon dignities; before this he made only part of a family, now he became a member of the state." After this he was obliged to provide for his own subsistence, and was either now to live by hunting, or by joining some incursion against an enemy. Particular care was taken to prevent these young soldiers from enjoying too early an acquaintance with the opposite sex, till their limbs had acquired all the vigour of which they were capable. Indeed they could have no hope to be acceptable to the women, but in proportion to the courage and address they had shown in war and in their military exercises. Accordingly we see in an antient song, preserved by Bartholin, a king of Norway, extremely surprised, that, as he could perform eight different exercises, his mistress should presume to reject his suit. I shall frequently have occasion to produce new instances of this manner of thinking among their women: it is sufficient at present to observe, that they were not likely to soften their children by too much delicacy or indulgence. These tender creatures were generally born in the midst of camps and armies. Their eyes from the moment they were first opened, saw nothing but military spectacles, arms, effusion of blood, and combats either real or in sport: thus as they grew up from their infancy, their souls were early disposed to imbibe the cruel prejudices of their fathers.

Their laws for the most part (like those of the antient Lacedæmonians) seemed to know no other virtues than those of a military nature, and no other crimes but cowardice. They inflicted the greatest penalties on such as fled the first in battle. The laws of the antient Danes, according to Saxo, excluded them from society, and declared them infamous. Among the Germans this was sometimes carried so far as to suffocate cowards in mud; after which they covered them over with hurdles: to shew, says Tacitus, that though the punishment of crimes should be public, there are certain degrees of cowardice and infamy which ought to be buried in eternal silence. The most flattering distinctions were reserved for such as had performed some signal exploit; and the laws themselves distributed men into different ranks according to their different degrees of courage. Frotho, king of Denmark, had ordained, according to Saxo, that whoever solicited an eminent post in the army, ought upon all occasions to attack one enemy; to face two; to retire only one step back from three; and not to make an actual retreat till assaulted by four. Hence was formed that

prejudice so deeply rooted among these people, that there was no other way of acquiring glory, but by the profession at arms, and a fanatic valour: a prejudice, the force of which displayed itself without obstruction at a time when luxury was unknown; when that desire so natural, and so actual among men, of drawing upon themselves the attention of their equals, had but one single object and support; and when their country and their fellow citizens had no other treasure but the fame of their exploits, and the terror thereby excited in their neighbours.

The rules of justice, far from checking these prejudices, had been themselves warped and adapted to their bias. It is no exaggeration to say, that all the Gothic and Celtic nations entertained opinions on this subject, quite opposite to the theory of our times. They looked upon war as a real act of justice, and esteemed force an incontestible title over the weak, a visible mark that God had intended to subject them to the strong. They had no doubt but the intentions of the Divinity had been to establish the same dependence among men which there is among animals, and setting out from the principle of the inequality of men, as our modern civilians do from that of their equality, they inferred thence that the weak had no right to what they could not defend. This maxim, which formed the basis of the law of nations among the antient inhabitants of Europe, being dictated by their most darling passion, we cannot wonder that they should so steadily act up to it in practice. And which, after all, is worst; to act and think as they did, or like the moderns, with better principles to act as ill? As to the antient nations, we attribute nothing to them here but what is justified by a thousand facts. They adopted the above maxim in all its rigour, and gave the name of Divine Judgment not only to the judiciary combat, but to conflicts and battles of all sorts: victory being in their opinion the only certain mark by which Providence enables us to distinguish those, whom it has appointed to command others. "Valour," says a German warrior in Tacitus, "is the only proper goods of men. The Gods range themselves on the sides of the strongest."

Religion, by annexing eternal happiness to the military virtues, had given the last degree of activity to the ardour and propensity these people had for war. There were no fatigues, no dangers nor torments capable of damping a passion so well countenanced, and the desire of meriting so great a reward. We have seen what motives this religion

offered to its votaries; and we cannot fail to recal them in reading some instances of that courage which distinguished the antient Scandinavians, and of their contempt of death itself, which I shall produce from the most authentic chronicles of Iceland.

History inform us that HAROLD surnamed BLAATAND or BLUE TOOTH, (a king of Denmark, who reigned in the middle of the tenth century) had founded on the coast of Pomerania, which he had subdued, a city named Julin or Jomsburg; where he sent a colony of young Danes, and bestowed the government on a celebrated warrior named Planatoko. This new Lycurgus had made of that city a second Sparta, and every thing was directed to this single end, to form complete soldiers. The author who has left us the history of this colony assures us, that "it was forbidden there so much as to mention the name of fear, even in the most imminent danger." No citizen of Jomsburg was to yield to any number however great, but to fight intrepidly without flying, even from a very superior force.—The sight of present and inevitable death would have been no excuse with them for making any the least complaint, or for shewing the slightest apprehension. And this legislator really appears to have eradicated from the minds of most of the youths bred up under him, all traces of that sentiment so natural and so universal, which makes men think on their destruction with horror. Nothing can shew this better than a single fact in their history, which deserves to have a place here for its singularity. Some of them having made an irruption into the territories of a powerful Norwegian lord, named Haquin, were overcome in spite of their obstinacy and resistance; and the most distinguished among them being made prisoners, were according to the customs of those times, condemned to death. The news of this, far from afflicting them, was on the contrary received with joy. The first who was led to punishment was content to say, without changing countenance, and without expressing the least sign of fear, "Why should not the same happen to me, as did to my father? He died and so must I." A warrior, named Thorchill, who was to cut off the head of the second, having asked him what he felt at the sight of death, he answered, that "he remembered too well the laws of Jomsburg to utter any words that denoted fear." The third, in reply to the same question, said, "he rejoiced to die with glory, and that he preferred such a death to an infamous life like that of Thorchill's." The

fourth made an answer much longer and more extraordinary. "I suffer with a good heart; and the present hour to me is very agreeable. I only beg of you, added he, addressing himself to Thorchill, to be very quick in cutting off my head; for it is a question often debated by us at Jomsburg, whether one retains any sense after being beheaded.—I will therefore grasp this knife in my hand; if after my head is cut off I strike it towards you, it will shew I have not lost all sense: if I let it drop, it will be a proof to the contrary. Make haste therefore and decide the dispute."—"Thorchill, adds the historian, cut off his head in a most expeditious manner; but the knife, as might be expected, dropt from his hand." The fifth shewed the same tranquillity, and died rallying and jeering his enemies. The sixth begged of Thorchill, that he might not be led to punishment like a sheep; "strike the blow in my face, said he, I will sit still without shrinking; and take notice whether I once wink my eyes, or betray one sign of fear in my countenance, for we inhabitants of Jomsburg are used to exercise ourselves in trials of this sort, so as to meet the stroke of death without once moving." He kept his promise before all the spectators, and received the blow without betraying the least sign of fear, or so much as winking his eyes. The seventh says the historian, "was a very beautiful young man, in the flower of his age. His long fair hair, as fine as silk, floated in curls and ringlets on his shoulders. Thorchill asked him what he thought of death? I receive it willingly, said he, since I have fulfilled the greatest duty of life, and have seen all those put to death whom I would not survive. I only beg of you one favour, not to let my hair be touched by a slave, or stained with my blood."

WONDERFUL ESCAPE.

THE following is a well authenticated account of a circumstance which occurred at Monson, in the United States, in February, 1792.

Lieut. Joseph Shaw, who with several friends was hunting, posted himself on the top of a very high mountain, for the purpose of way-laying a fox, which he expected, as the hounds were then in the woods, and at no great distance. He had not waited long before the fox came in view, on a

crag of the rock, some distance below him; he fired and the fox dropped from the rock on which he stood, and fell directly out of sight down the mountain. The snow was exceeding hard and smooth, occasioned by a considerable rain which had fallen a few days before, and afterwards froze very hard. A considerable quantity of water had made its way from under the snow, a few feet from the verge of the precipice, and there frozen to a smooth solid ice, which added to the tediousness of the place; a light snow which was then falling, made it impossible to distinguish between the encrusted snow and the ice: Thus circumstanced, Mr. Shaw ventured to the extremity of the ledge to see what was become of his fox; when he had got within a few feet of the summit of the rock, he stepped upon the ice, and his feet slipping up, he fell instantaneously down the precipice.

A line drawn from the place where he slipped off the rock, to where he first struck, which was on another rock, measures fifty-two feet and a half; he then fell fifty-seven feet and a half further before he struck again, and from thence he slid twenty-five feet seven inches to the verge of another ledge, or benching of the mountain, where providentially he stopped, by catching hold of a small pine bush, not larger than a man's finger. When he stopped he lay with his head so far over the rock that he could look down the ledge, where if he had fallen again, he must have descended seventy or eighty feet further, and probably have been dashed in pieces. As soon as he was able, he called for help, and two young men who were hunting, and were at the foot of the mountain, though they exerted themselves to the utmost of their power for his assistance, could not by any means get within several hundred feet of him. After some time had elapsed, his brother, Mr. James Shaw, hearing him call for help, though at the dtstance of near a mile, came to his assistance; after two hours incredible toil, he at length got within five and twenty or thirty feet of him, and found it impossible to proceed any higher.

Mr. Shaw finding no way to be assisted, found it necessary to extricate himself from his deplorable situation; he therefore, with great danger, found means to get into his hand a dry small stick, the end of which he sharpened with his knife, and then by cutting holes into the snow and ice, drew himself on his belly to his brother.

Though the two brothers were now together they found it very difficult to get off the mountain, which however

they effected in about four hours: and notwithstanding Mr. Shaw had fallen so far, and was much bruised, yet he walked home to his own house, and is now perfectly recovered.

EXTRAORDINARY WARNING TO A GENTLEMAN NOT TO ENTER INTO THE ARMY.

A YOUNG gentleman of fortune, in the beginning of the last war with France, had a great inclination to see the world, as he called it; therefore resolved to go into the army; his father being dead, and had left him a good estate, besides his mother's jointure. His mother earnestly entreated him to desist from his resolution of going into the army; and represented to him the many calamities he would be exposed to, beside the danger of losing his life, as was too often the case with soldiers. He made light of his mother's arguments, and told her, that if he happened to be shot, he should die honourably, and that then there would be an end of him. Accordingly he mortgaged part of his estate, and purchased a post in the first regiment then going abroad.

The night before he signed the agreement for the company, being in bed, and fast asleep, he saw in a dream his father coming to him in his gown, and with a great fur cap on, such as he used to wear, and calling him by his name, "What is the reason," says he, "that you will not listen to the entreaties of your mother, not to go to the wars? I do assure you, that if you resolve to take this commission, you will not enjoy it three years."

"Why," says he (in his dream) "what will hinder me?" being, it seems, desirous to know something of his fortune.

"Ask me not the particulars," says the apparition, "but either decline the employ; or, when you have enjoyed it two years and an half, sell out again, as I did before you, and you may thereby probably prolong your life."

He seemed to slight the admonition, and said it was too late to look back.

"Too late! too late!" says the apparition, repeating the words: "then go on, and repent too late."

He was not much affected with this apparition, when he awaked, and found it was but a dream; "for dreams," said he, "are not to be heeded!" So he went on, and bought the commission.

A few days after the commission was bought, the father appeared again, not to him but to his mother, in a dream too as before: and, taking notice to her how his son had rejected her admonition, he added:

"Young heads are wilful; Robert will go into the army; but tell him from me he shall never come back."

All these notices were of no force with this young gentleman; but, as he had resolved, so he pursued his resolution, and went into the army: and two battalions of that regiment going into the field that summer, his company was one, and was ordered into Flanders.

He wanted no occasion to shew his bravery, and in several warm actions came off with applause; so that he was far from being suspected of cowardice; but one day, and in the third year of his service, the army was drawn out in order to battle, the general having received certain advice, that the enemy would come and attack them. As he stood at the head of his company, he was seized suddenly with a cold shivering fit; and it was so violent, that some officers, who were near him (every one at their post) perceived it.

It continued about a quarter of an hour, and the enemy came on as was expected; but the fight began upon the left, at a good distance from them, so that the whole left wing was engaged before they began.

While this lasted, the lieutenant called to the gentleman: "Colonel," says he, "how do you do? I hope your shivering fit is over."

"No," says the colonel, "It is not over; but it is a little better."

"It will be over presently," says the lieutenant.

Ay, so it will," says the colonel; "I am very easy; I know what it was now!" and with that he called the lieutenant to come to him for a moment.

When he came, says he, "I know now what ailed me; I am very easy; I have seen my father; I shall be killed the first volley: let my mother know I told you this. Adieu!"

In a few minutes after this, a body of the enemy advanced, and the first volley the regiment received, was the fire of five platoons of grenadiers, by which the captain and several other officers, besides private men, were killed, and the whole brigade was soon after put in confusion; though, being supported by some regiments of the second line, they rallied again soon after; the young captain's body was presently recovered, but he was irrecoverably dead, for he received a shot in his face, which killed him immediately.

As I have observed before, how rarely do we find that any of these fore-warnings are regarded, let them come either from a bad or a good spirit, especially among the gay and unbelieving world.

A CLERGYMAN SEES HIS OWN APPARITION.

A CLERGYMAN who lived in Massachusetts, and had entertained an opinion, for more than fifty years, that such stories were the vapours of distempered and weak brains, was convinced at last in the following manner; being in his own garden, he saw his own likeness or apparition, dressed just as he then was, pass by him, and look him full in the face. He ran into the house in a great surprize, told his family what he had seen, that he was convinced of his former error, and that he feared he should live but a few days. His words proved true, for he died a short time after.

AN EXTRAORDINARY AGUE.

A PERSON, by name Martin Genger, who lived in the isle of Marienburg, near Brotsack, had a well characterized ague, but at the same time a very extraordinary one, as occupying only the right arm. Every day this arm, nearly about seven o'clock in the morning, became cold in its whole length, in a manner sensible even to the feeling, whilst the rest of the body retained its usual heat; about eight the cold increased, and was then accompanied with shaking, which was particularly perceptible in the hand and fingers; three hours after, heat succeeded this great cold, and the arm at length became burning hot. The fit of this kind of ague which the patient had been afflicted with upwards of seven weeks, lasted commonly twelve hours; and what deserves notice is, that it was often accompanied or preceded by vomiting. In the intermission of the ague, the patient felt sharp pains in the hypochondria, and towards the right pap, which were mitigated by the application of a plaster of saunders. This ague was cured by the usual remedies.

AUTHENTICATED APPARITION.

A YOUNG lady of my acquaintance having a sister that went out to spend the evening in apparent good health, came home when the clock struck twelve, quite indisposed. She accompanied her to bed, where she complained of being worse. In a short time afterwards, her mother, having occasion to go into the pantry, saw the appearance of a woman standing at the door; at first she thought it was a mist before her eyes, but, looking more stedfast at the apparition (which seemed to represent the appearance of her beloved sister) she walked along with a coffin-board on her back, and then disappeared. She went to bed very much alarmed, and acquainted her husband with what she had seen, telling him she was fearful of her death. When the solemn hour of two arrived, a watchman knocked at the door, and informed her that her sister was dying, and wished her to come to her: she went and found her dead. On inquiry, her death happened at the precise time wherein she saw the said apparition.

REMARKABLE ACCOUNT OF A MALEFACTOR.

THE following event is of a public uncommon nature, in which the pious Dr. Doddridge was particularly concerned. We have inserted it, not only as an evidence of the doctor's great benevolence, but also for the sake of the important reflections he makes upon it.

April 5, 1741. At our Assizes last month [at Northampton] one Bryan Connell, an Irish papist, was convicted of the murder of Richard Brymley, of Weedon, about two years ago. The evidences against him at his trial seemed full and strong; but it chiefly depended on the credit of an infamous woman, who owned she had lived with him in adultery some years. There were some remarkable circumstances in the course of the trial, in which I thought the Providence of God wonderfully appeared. The prisoner told a long story of himself; but it was so ill supported, that no person in court believed it. I visited him after his conviction, with a compassionate view to his eternal concerns; but instead of being able by any remonstrances to persuade him to confess the fact, I found him fixed in a

most resolute denial of it. He continued to deny it the next day with such solemn, calm, but earnest appeals to Heaven, and fervent cries that God would inspire some with the belief of his innocence, that I was much impressed. As he desired to leave with me, at the time of his execution, a paper, in which he would give an account of the places where, and the persons with whom, he was when the murder was committed, I was so struck with the affair that I obtained time of the under sheriff to make inquiry into the truth of what he had told me. Having sent a wise and faithful friend to Whitechurch and Chester, to examine the evidence he appealed to, I found every circumstance the convict had asserted, proved; and the concurrent testimony of five credible persons attested that he was in Cheshire when the murder was committed. These testimonies I laid before the judge by whom he was condemned, for the deliverance of what in my conscience I believed, and do still believe, to be innocent blood. But the judge did not think himself warranted to reprieve him; as the evidence given against him by the wicked woman was materially confirmed by two other witnesses; and because he thought the most dangerous consequences might attend such an examination of the affair as I proposed. The convict was accordingly executed. I had laboured with unwearied pains and zeal, both for the deliverance of his life and the salvation of his soul. What made the case more affecting to me was, that nothing could be more tender than his expressions of gratitude, and nothing more cheerful than the hope of deliverance had been. Among other things I remember he said, "every drop of my blood thanks you, for you have had compassion on every drop of it." He wished he might, before he died, have leave to kneel at the threshold of my door to pray for me and mine; which indeed he did on his knees in the most earnest manner, as he was taken out to be executed. "You, says he, are my redeemer in one sense," (a poor impotent redeemer!) "and you have a right to me. If I live I am your property, and I will be a faithful subject."

The manner in which he spoke of what he promised himself from my friendship, if he had been spared, was exceeding natural and instructing. Upon the whole, I never passed through a more striking scene. I desire it may teach me the following lessons: 1. To adore the awful justice of God in causing this unhappy creature thus infamously to

fall by her, with whom he had so scandalously sinned to the ruin of a very loving and virtuous wife. Thus God made his own law effectual, that the adulterer should die. 2. To acknowledge the depths of the divine councils; which in this affair, when I think on all the circumstances of it, are to me impenetrable. 3. To continue resolute in well-doing, though I should be, as in this instance I have been, reproached and reviled for it. Some have said that I am an Irish papist; others have used very contemptuous language, and thrown out base censures for my interposing in this affair; though I am in my conscience persuaded, that to have neglected that interposition, in the view I then had of things, would have been the most criminal part of my whole life. 4. May I not learn from it gratitude to Him, who hath redeemed and delivered me? In which, alas! how far short do I fall of this poor creature! How eagerly did he receive the news of a reprieve for a few days! How tenderly did he express his gratitude; that he should be mine; that I might do what I pleased with him; that I had bought him; spoke of the delight with which he should see and serve me; that he would come once a year from one end of the kingdom to the other to see me and thank me, and should be glad never to go out of my sight! O, why do not our hearts overflow with such sentiments on an occasion infinitely greater! We are all dead men. Execution would soon have been done upon us: But "Christ has redeemed us to God with his blood. We are not merely reprieved but pardoned; not merely pardoned but adopted, made heirs of eternal glory, and near the borders of it. In consequence of all this, we are not our own, but bought with a price. May we glorify God in our bodies and spirits which are his."

GOD'S REVENGE AGAINST MURDER AND ADULTERY.

M. DE GRAND-MONT, a worthy French gentleman, nobly descended, and of a good estate, had his seat near Auxone, a strong and antient town, on the borders of Burgundy, and Franche Compte. His lady was the only daughter of a very honourable gentleman of Dole, a noble city in Franche Compte. Long did this happy pair enjoy all the pleasures which earth could afford: for, as on one

side, their possessions were blessed with three hopeful sons, named Grande-Pre, Villeneuve, and Masseron, with two fair daughters, Hautefelia and Cressie

Grand-Pre, being martially disposed, prevailed on his father to let him serve in the wars, under Maurice of Nassau, afterwards Prince of Orange. Villeneuve, delighting in books, was sent to Pont-au-Mousson, in order to complete his studies; and Masseron was begged for a page by a Marshal of France. Hautefelia only remained at home; her parents having presented Cressie to a great Burgundian lady.

But within a year, Villeneuve, bathing in a river, was drowned; Masseron was killed in a duel, at Fontainbleau; Hautefelia died of a fever; on which their parents recalled home their remaining two children, to be comforts to their old age.

First came Cressie, whom we must henceforwards stile Mademoiselle Hautefelia, as now bearing the title of her late eldest sister, according to the custom of France. Soon afterwards arrived Grand-Pre from Holland, where he left many honourable testimonies of his valour.

His father, apprehensive lest his martial disposition might induce him to seek wars abroad, as there were then none at home, proffers him the choice of many rich and beautiful damsels, but Grand-Pre is deaf to all such propositions. To remedy this, the old gentleman resolves on quitting the country, in order to fix his residence at Dijon, the capital of Burgundy, hoping that there his son might cast his eyes on some whose charms would be capable of captivating his affection. The event answered his expectation.

On Sunday morning in Lent, as Grand-Pre was at the Royal Chapel, just opposite to his seat he spies a young lady, exceeding rich in apparel, yet infinitely more so in her beauteous person. At the very sight of her our gallant, not accustomed to such objects, could not restrain his heart from panting in his bosom.

After service, beckoning his page, and shewing her to him, he orders him to make inquiry of her name and habitation. The page soon returns and acquaints him, that the lady is Mademoiselle Mermanda, daughter of M. de Cressonville, first president of the parliament of Dijon.

Next morning, taking with him two gentlemen his intimates, he repairs to Cressonville's house, where, the president himself being abroad, while his friends entertain the

mother (he under colour of other conference) courts the daughter, whom he now likes and loves better than before; as he finds the excellencies of her mind answerable to those of her person.

Grand-Pre acquaints first his own father and then her's with the situation of his affections.

Cressonville is far from disapproving the proposal; but has also a son and Grand-Mont a daughter, both as yet unprovided for, he is desirous that this may be a double match. This soon takes effect, and the marriages between Monsieur Grand-Pre and Mademoiselle Mermanda; Monsieur Mallary and Mademoiselle Hautefelia, were solemnized at Dijon.

But Hautefelia is not satisfied with her situation, though all the world thought she had little occasion of dissatisfaction. She envies Mermanda's, as not brooking to yield her the upper hand, knowing she was by birth her inferior.—She prefers a scarlet cloak to a black one; and contemns her loving husband, purely because he has not nobility as well as wealth and merit; so this couple agree but indifferently.

On the contrary, no married pair ever passed the first year more delightfully than Grand-Pre and his lovely Mermanda; insomuch that their deportment towards each other met the applause of all, Hautefelia alone excepted.—Her sister-in-law's reputation and prosperity are daggers in her heart, and she seriously begins to study means how she may eclipse her glory. She recollects, that Baron Betanford, whose seat lay not far from Auxone, was intimate with her brother Grand-Pre, as also that this Baron had lately done her two discourtesies; one in buying a jewel for which she had offered money; the other, in retaining a little dog of her's, picked up by his page. So, breathing nothing but revenge, she hopes to give two blows with one stone, and to wreak her vengeance at once both on the Baron and Mermanda.

In order thereto, she dispatches a servant to Grand-Pre, at their father's seat near Auxone, with a letter, wherein she desires him to ride over to her, she having a secret to reveal of such importance, that she will not trust it upon paper, and withal to frame some excuse to her husband for his sudden coming.

Grand-Pre rode to Dijon, where he is welcomed by his brother-in-law and sister. Supper ended, they all three walked in the garden, and had some general discourse; when being conducted to his chamber, Mallery wishing him

good repose, departs, and Hautefelia informs him "That she knows of a certainty, that Baron Betanford is much too familiar with his wife, Mermanda, which she could not but disclose to him, because his honour is hers." Such is his amazement, that he stands awhile like one stupid.—The next moment he becomes like one raving mad: he storms, stamps, throws himself now on the bed, then on the floor, and had not Hautefelia prevented it, he would have fallen on his sword. But now, more through policy than charity, she uses many persuasions, and brings him somewhat to his senses: so they conclude to keep the affair inviolably secret: withal Grand-Pre vows to be severely revenged on the adulterers.

In the morning earlier than his accustomed hour, he rises; takes leave, and rides home.

Mermanda runs to meet him, finds him sad, inquires the cause: entreats him, that if any mischance has befallen him, she may participate, and as she was wont to do, proffers to kiss him. But he puts her from him; whereat she is amazed, as not being used to such treatment. After supper, he takes a few turns in the court yard, and then sends a page to call his lady. Fluctuating between hope and despair, she comes immediately. He asks her, if she will walk with him? She answers, "His will shall ever be her's, and that she is ready to wait on him wheresoever he pleases." He conducts her to a solitary grove, and there with fury in his countenance, and thunder on his tongue, charges her with disloyalty with Baron Betanford.

Poor Mermanda, pierced to the heart, sinks down into a swoon, from which her husband has much ado to recover her. Being come to herself, she with many sighs and tears invokes heaven and earth to witness, solemnly protesting, that she is wholly innocent; and that in particular, Baron Betanford had never made the least attempt upon her, or even opened his mouth to make any such dishonourable motion.

Grand-Pre, weighing her words, behaviour and bitter agony, gives credit to all she said. He begs her to pardon him, vows he will love her more than ever, and bury the very memory of all this in perpetual oblivion.

But yet Mermanda foresees that if the Baron should visit her husband as usual, that gentleman's presence must needs revive his jealousy. She therefore writes to Betanford a request to refrain his visits.

[*To be Continued.*]

OF THE WONDERFUL CHANGES OF LAND INTO SEA AND SEA INTO LAND.

ONE of the principal causes of the changes that happen on the earth, is the motion of the sea, a motion which it had at all times; and the chief motion of the waters of the sea is from east to west; whence it seems to us that the sea has gained on the eastern coasts, as well of the old as the new continent, a space of about 500 leagues. Amongst other proofs of this it may be said, that all the streights of Magellan, the two streights of Forbisher, that of Hudson, the streight of the island of Ceylon, those of the sea of Corea and of Kamptschatka, have all this direction, and appear to have been formed by the irruption of waters, which being driven from east to west, opened for themselves those passages in the same direction, wherein they also have a more considerable motion than in all other direction: For in all those streights there are very strong tides; whereas, in those situate on the western coasts, as those of Gibraltar, the Sound, &c. the motion of the tides is almost insensible.

The inequalities of the bottom of the sea change the direction of the motion of the waters. They have been produced successively by the sediments from water, and the thing it has transported, either by its motion of flux and reflux, or by other motions; for we do not assign, as the only cause of those inequalities, the motion of flux and reflux, though the principal, the first, and the most constant, but we should admit as a cause the action of the winds on the surface of the sea; for the agitation they communicate to it is much more considerable, as to external effects, than that of the tides; it even extends to great depths, as may be seen by the different things separated from the bottom of the seas, and which are scarce ever thrown up in shore but in time of storms.

Between, and even some degrees beyond the tropics, there reigns continually an east wind; and this wind, which contributes to the general motion of the sea, from east to west, is as antient as the flux and reflux, since it depends on the course of the sun, and the rarefaction of the air produced by the sun's heat. Here are then two conjunct causes of motion, and greater under the equator than any where else; the first, the flux and reflux, which as it is

well known, is more sensible in the southern climes; and the second, the east-wind that blows continually in those same climes: Those two causes have concurred, since the formation of the globe, to produce the same effects, that is to make the waters move from east to west, and to agitate them with greater force in that part of the world than in all other parts; and it is therefore that the greatest inequalities of the surface of the globe are found between the tropics. The part of Africa, comprised between those two circles, is nothing more, as it were, than a group of mountains, whose different chains extend for the greater part, from east to west, as we may be assured thereof, by considering the direction of the great rivers of that part of Africa; the same may be said of the parts of Asia and America comprehended between the tropics, and a judgment may be formed of the inequality of the surface of those climates, by the number of high mountains and isles found therein.

From the combination of the general motion of the sea from east to west, of that of flux and reflux, of that produced by currents, and that formed by winds, an infinity of different effects have happened, as well on the bottom of the sea, as on the coasts and continents. Varenius says that it is very probable that the gulphs and streights have been formed by the reiterated effort of the ocean against the land; that the Mediterranean sea, the gulphs of Arabia, Bengal, and Cambaye, have been formed by the irruption of waters, as well as the streights between Italy and Sicily, between Ceylon and India, between Greece and Eubœa, and that the same may be said of the streights of the Manillas, Magellan, and Denmark. As a proof of the irruption of the ocean into the continents, and of its having abandoned different tracts of land, it may be alleged, that very few islands are found in the midst of great seas, and never a great number of isles neighbouring upon one another; that in the immense space occupied by the Pacific sea, scarce two or three little islands are found towards the middle; that in the vast Atlantic ocean, between Africa and Brazil, none are found but the inconsiderable isles of St. Helena and Ascension; but that all islands, lie near great continents, as the islands of the Archipelago near the continent of Europe and Asia, the Canaries near Africa, all the isles of the Indian sea, near the eastern continent, the Antilles islands near that of America; and that none but

the Azores are far advanced in the sea between Europe and America.

The inhabitants of Ceylon say that their island had been separated from the peninsula of India by an irruption of the ocean, so that this popular tradition is very probable; it is likewise believed that the island of Sumatra had been severed from Malacca, the great number of rocks, shelves, and banks of sand, found between both, seeming to be a sufficient proof of it. The inhabitants of the Malabar coast say of a certainty that the Maldivia isles made a part of the continent of India, and in general it may be believed that all the eastern isles have been disjoined from continents by the irruption of the ocean.

It appears formerly that the island of Great Britain made a part of the continent, and that England joined France, the beds of earth and stone which are the same on both sides of the streights of Dover, and the shallowness of the water seeming to indicate that it was so. Supposing, says Doctor Wallace, as every thing seems to corroborate this opinion, that England formerly communicated with France by an isthmus below Dover and Calais; the great seas on both sides beat against the coasts of this isthmus by an impetuous flux, twice in twenty-four hours; the sea of Germany, which is between England and Holland, beat against this isthmus on the east, and the sea of France on the west; and this was sufficient in time to wear down and destroy a track of narrow land, such as we suppose this isthmus formerly was: the flux of the French sea acting with great violence, not only against the isthmus, but also against the coasts of France and England, must necessarily have carried off, by the motion of the waters a great quantity of sand, earth and mud, from all the parts against which the sea acted; but being stopped in its current by this isthmus, it should not have deposited, as it might be believed, sediments against the isthmus, but should have transported them into the great plain, now forming Romney marsh, which is fourteen miles long and eight broad; for whoever has seen this plain cannot doubt of its having been formerly under the waters of the sea, because, in high tides, it would still be partly overflowed were it not for the dikes of Dunchurch.

The German sea must have acted in like manner against the isthmus, and against the coast of England and Flanders, and must have carried the sediment to Holland and Zealand, the ground of which, formerly under water, has risen up-

wards of forty feet; on the other side, on the English coast, the German sea must have occupied that large valley where the river Stour now runs, at upwards of twenty miles distance, beginning with Sandwich, Canterbury, Chatham, Chilam, as far as Ashford, and perhaps farther: The ground is now much more elevated than it formerly was, the bones of a sea horse buried at seventeen feet depth, and the anchors of ships and marine shells having been found at Chatham.

Now, it is very probable that the sea might have formed new tracts of land, by the accumulation of sand, earth, mud, &c. for we plainly see that in the island of Orkney, adjoining the marshy coast of Romney, there hadbeen a low ground always in danger of being overflowed by the river Rother; but, in less than sixty years, the sea had raised this ground considerably, by carrying to it, at every flow and ebb, a considerable quantity of earth and mud, having at the same time dug so deep the channel through which it enters, that, in less than fifty years, the depth of this channel is become great enough to receive large vessels, whereas before it was a ford where men might pass.

The same thing has happened about the coast of Norfolk, the bank of sand, that extends obliquely from the coast of Norfolk towards the coast of Zealand, having been formed in the like manner; this bank is the place where the tides of the German and French seas meet each other, since that isthmus has been broken down; and it is there the earth and sand carried off from the coasts are deposited; and, perhaps, in time, this bank of sand may form a new isthmus.

It is very probable, says Ray, that the island of Great Britain was formerly joined to France, and made a part of the continent; it is not known whether this happened by an earthquake, or by an irruption of the ocean, or by the work of men, upon account of the utility and convenience of the passage, or for other reasons; but what proves that this island made part of the continent is, that the rocks and the coasts at both sides are of the same nature, and composed of the same materials, and to the same depth or height, so that along the coasts of Dover are found the same beds of stone and chalk which are found between Calais and Boulogne; the length of those rocks, along these coasts, is very near the same on each side, that is, about six miles; the small breadth of the channel, in this place, is only twenty

four English miles over, and the little depth, comparatively to the neighbouring sea, give room to believe, that England had been separated from France by accident; add, to those proofs, that there were formerly wolves and even bears in that island, and it is not to be presumed that they swam over there, nor that men had transported thither those hurtful animals; for, in general, we find the hurtful animals of the continents in all the isles that lie adjacent to them, and never in those at a distance, as the Spaniards observed when they arrived in America.

In the time of Henry I. king of England, there happened a great inundation in a part of Flanders, by an irruption of the sea; in 1446, a like irruption destroyed upwards of ten thousand persons on the territory of Dordrecht, and more than one hundred thousand about Dullart, in Frieseland and in Zealand; and there were in those two provinces upwards of two or three hundred villages laid under water, the summits of whose towers and points of steeples are still seen rising a little above the surface of the waters.

On the coasts of France, England, Holland, Germany, and Prussia, the sea has retired in several parts. Hubert Thomas says, in his description of the county of Liege, that the sea formerly surrounded the walls of the city of Tongres, which is now thirty five leagues distant from it; which he proves by several good reasons, and, amongst others, he says that still in his time were seen the iron rings in the walls to which were fastened the ships that arrived there.

[*To be Continued.*]

INSTANCES OF UNCOMMON IMPUDENCE.

RICHARD III. laying designs when he was Protector to usurp the crown of England, in prejudice of his nephew, king Henry V. he and his counsel ordered Dr. Shaw, brother to Shaw at that time lord mayor of London, to preach at St. Paul's Cross, and in his sermon to acquaint the people that king Edward was never lawfully married to his queen, and by consequence that his children were all bastards: moreover, that neither king Edward himself, nor the duke of Clarence, were reckoned by those that were of secrecy in the family, to be the duke of York's children;

but says he, this noble prince the lord Protector, is his father's own picture, the plain and express likeness of that noble duke. At the rehearsing of these words, as the plot was laid, the Protector should have come in, that the words meeting with his presence, the people might have been more affected with them but: whether by the slowness of the Protector's coming, or the doctor's too much haste, that sentence was over before he came: nevertheless when the doctor spied his lordship coming into the audience, he abruptly broke off from the matter he was upon to repeat the former words, "This is the noble prince," &c. But the people were so far from crying out king Richard, as 'twas hoped they would, that they stood as people without sense and motion, being all amazed to hear the preacher so shamefully abuse the sacred function, as to make it stoop to intrigues of state, and prop up a tyrant's title to the prejudice of an infant sovereign; but he and the provincial Penker, who harangued at the Spittle on the same subject, had their rewards, for the latter lost his voice, and the former his reputation; never durst show himself abroad in the streets of London afterwards, but confined himself to his own dwelling, where he consumed and pined to death in a few days after.

Philip Melancton, by the liberality of particular friends, was possessed of many pieces of old coin, both in gold and silver, with which for the curiosity of their impressions, and the antiquity of their inscriptions, he was much delighted, and used to oblige others with them as occasion offered. A stranger made him a visit to have a sight of these rarities, and seeming to be hugely pleased with them; Philip bid him chuse out one or two of them, with which he was most delighted, and he would make him a present of them; the stranger enriched with a great stock of impudence, said, "I desire them all." And Philip, though admiring the shamelessness of the request, yet he parted with them all to gratify the covetousness of a stranger, and so made his own modesty or folly as conspicuous as the stranger's immodesty and impudence.

The Roman emperor Caligula took delight in being thought a man void of all shame and modesty, and would say there was nothing in his nature that he was so proud of, as his being shameless, and that he only valued himself for being arrived at such a height of impudence, that without

any check or controul from the rules of conscience or modesty, he could commit any kind of wickedness.

The Morynæi, a sort of people of Pontus in the eastern parts of Asia, glorified in their shame, and made it their common practice to lie with their women in the open streets by fair day light, and generally for that purpose made choice of the most frequented places, that they might not want the pleasure of having spectators of their immodesty.

Martin Luther says, that Caralostad was created a Doctor in Divinity eight years before he had read any thing of the Bible, and that afterwards preferring another ignoramus to the same degree at Wittenburg, he began the ceremony with this speech. "Here I stand to do a scandalous and unjustifiable action, to make this man a Doctor in Divinity, and I am sensible that in doing of it I commit a mortal sin, yet I must perform it, not for his sake but for the lucre of two gilders that I must have of him for doing it."

One Gilbody in the parish of Warrington, in the county of Lancaster, having sojourned about a quarter of a year in Oxford, returned again into his own country, and setting up for a preacher, without being able to make or construe a piece of ordinary Latin, was so blown up into an impudent conceit of his own abilities, by the ignorant mob that followed him, that setting himself in competition for learning with that great man Doctor Pierson, then bishop of that diocese, he said, "that the bishop and he were equally learned; but he was sure that he was a much better preacher than his lordship, or any of his chaplains: and my Neime Peires and John o'th Yate of Boden will justify it, and that he better deserved to be a bishop."

C. Fimbria, an audacious, proud and seditious Roman, had so large a share of impudence, that there was no crime so heinous but he durst attempt it. He slew Crassus, and at the solemnization of the funeral of Caius Marius caused a holy person dedicated to religion to be wounded in the breast with a sword, and being informed that the wound was not mortal, gave him public notice, that on such a day he would impeach him of a notorius crime before the people: Before the day of hearing came, all Rome were amaz-

ed to think of what misdemeanour he would accuse so good and great a man as the high priest. The day prefixed being come, Fimbria appears, and with an unparalleled impudence accuses the high priest as guilty of a mortal crime, because he did not receive the sword far enough into his body to kill him.

Demochares, among others, was sent on an embassy from the republic of Athens to Philip king of Macedon, who gave them a favourable audience, and dismissed them with this compliment: "Tell me, you Athenians, said the king, if there be any thing further wherein I am capable of shewing my respects to the Athenians." Demochares, who had a brazen forehead and an impudent tongue, replied, "Yes, sir, there is one thing remaining, which if you please to do you will infinitely oblige the Athenians, and that is, that you will please to hang yourself." Philip, knowing the man and his manners, slighted his words, and having commanded him to retire, said to his colleagues, "You may tell the Athenians, that they who give themselves the liberty to talk so grossly, are a much prouder and a more ill-natured people, than they who can receive such affronts without resentment."

A courtier, who was taken notice of for nothing but his impudence in begging, desired Archelaus king of Macedon, as he was sitting at supper, to give him the gold cup out of which he drank himself: The king admiring his insolence, who had no merits to recommend him to any royal favour, commanded one of his servants in waiting to take the cup, and give it to Euripides, who sat at the table with the king; and casting an eye of disdain on the impudent person that had begged it, said, "As for your part, sir, you deserve to go without my bounty because you asked it; but Euripides deserves to be rewarded, though out of mere modesty he asks nothing of me.

HISTORY OF THE GIANTS.

THE romances of all ages have furnished us with so many extravagant accounts of giants of incredible bulk and strength, that the existence of such people is now generally disbelieved. It is commonly thought that the stature of

man hath been, at least very nearly, the same in all ages; and some have even pretended to demonstrate the impossibility of the existence of giants mathematically. Of these, our countryman M'Laurin hath been the most explicit.—"In general (says he) it will easily appear, that the efforts tending to destroy the cohesion of beams arising from their own gravity, only increase in the quadruplicate ratio of their lengths; but, that the opposite efforts tending to preserve their cohesion increase only in the triplicate proportion of the same lengths. From which it follows, that the greater beams must be in greater danger of breaking than the lesser similar ones: and though a lesser beam may be firm and secure, yet a greater similar one may be made so long, that it will necessarily break by its own weight.—Hence Galileo justly concludes, that what appears very firm and succeeds very well in models, may be very weak and infirm, or even fall to pieces by its own weight, when it comes to be executed in large dimensions according to the model. From the same principle he argues, that there are necessary limits in the operations of nature and art, which they cannot surpass in magnitude. Were trees of a very enormous size, their branches would fall by their own weight. Large animals have not strength in proportion to their size; and if there were any land-animals much larger than those we know, they could hardly move, and would be perpetually subject to the most dangerous accidents. As to the animals of the sea, indeed, the case is different; for the gravity of the water in a great measure sustains those animals; and in fact these are known sometimes to be vastly larger than the greatest land-animals. Nor does it avail against this doctrine to tell us, that bones have sometimes been found which were supposed to have belonged to giants of immense size; such as the skeletons mentioned by Strabo and Pliny, the former of which was sixty cubits high, and the latter 46; for naturalists have concluded on just grounds, that in some cases these bones have belonged to elephants; and that the larger ones were bones of whales, which had been brought to the places where they were found by the revolutions of nature that have happened in past times. Though it must be owned, that there appears no reason why there may not have been men who have exceeded by some feet in height the tallest we have seen."

It will easily be seen, that arguments of this kind can never be conclusive; because, along with an increase of stature, in any animal, we must always suppose a propor-

tional increase in the cohesion of the parts of its body.—Large works sometimes fail when constructed on the plan of models, because the cohesion of the materials whereof the model is made, and of the large work, are the same; but a difference in this respect will produce a very remarkable difference in the ultimate result. Thus, suppose a model is made of firwood, the model may be firm and strong enough; but a large work made also of fir, when executed according to the plan of the model, may be so weak that it will fall to pieces with its own weight. If, however, we make use of iron for the large work instead of fir, the whole will be sufficiently strong, even though made exactly according to the plan of the model. The like may be said with regard to large and small animals. If we could find an animal whose bones exceeded in hardness and strength the bones of other animals as much as iron exceeds fir, such an animal might be of a monstrous size, and yet be exceedingly strong. In like manner, if we suppose the flesh and bones of a giant to be greatly superior in hardness and strength to the bones of other men, the great size of his body will be no objection at all to his strength. The whole of the matter therefore, concerning the existence of giants must rest on the credibility of the accounts we have from those who pretend to have seen them, and not on any arguments drawn *a priori*.

In the scripture we are told of giants who were produced from the marriages of the sons of God with the daughters of men. This passage indeed has been differently interpreted, so as to render it doubtful whether the word translated giants does there imply any extraordinary stature. In other parts of scripture, however, giants with their dimensions are mentioned in such a manner that we cannot possibly doubt; as in the case of Og, king of Bashan, and Goliah. In a memoir read before the academy of sciences at Rouen, M. Le Cat gives the following account of giants that are said to have existed in different ages.

"Profane historians have given seven feet of height to Hercules their first hero; and in our days we have seen men eight feet high. The giant who was shewn in Rouen in 1735, measured eight feet some inches. The emperor, Maximin was of that size; Shenkius and Platerus, physicians of the seventeenth century, saw several of that stature; and Goropius saw a girl who was ten feet high. The body of Orestes, according to the Greeks, was eleven feet and a half; the giant Galbara, brought from Arabia to Rome, under

Claudius Cæsar, was near ten feet; and the bones of Secondella and Pusio, keepers of the garden of Sallust, were but six inches shorter. Funnam, a Scotsman who lived in the time of Eugene II. king of Scotland, measured eleven feet and a half: and Jacob le Maire, in his voyage to the straits of Magellan, reports, that on the 17th of December, 1615, they found at Port Desire several graves, covered with stones: and having the curiosity to remove the stones, they discovered human skeletons of ten and eleven feet long. The chevalier Scory, in his voyage to the Peak of Teneriffe, says, that they found in one of the sepulchral caverns of that mountain the head of Guanch which had eighty teeth, and that the body was not less than fifteen feet long The giant Ferragus, slain by Orlando, nephew of Charlemagne, was eighteen feet high. Rioland, a celebrated anatomist, who wrote in 1614, says, that some years before there was to be seen in the suburbs of St. Germain the tomb of the giant Isoret, who was twenty feet high. In Rouen, in 1509, in digging in the ditches, near the Dominicans, they found a stone tomb containing a skeleton whose skull held a bushel of corn, and whose shin-bone reached up to the girdle of the tallest man there, being about four feet long, and consequently the body must have been seventeen or eighteen feet high. Upon the tomb was a plate of copper, whereon was engraved, "In this tomb lies the noble and puissant lord, the chevalier Ricon de Vallemont, and his bones." Platerus, a famous physician, declares, that he saw at Lucerne the true human bones of a subject which must have been at least nineteen feet high. Valence in Dauphin boasts of possessing the bones of the giant Bucart, tyrant of the Vivarais, who was slain by an arrow by the count De Cabillon his vassal. The Dominicans had a part of the shin-bone, with the articulation of the knee, and his figure painted in fresco, with an inscription, shewing that this giant was twenty-two feet and a half high, and that his bones were found in 1705, near the banks of the Morderi, a little river at the foot of the mountain of Crussal upon which (tradition says) that giant dwelt.

"January 11, 1613, some masons digging near the ruins of a castle in Dauphine, in a field which (by tradition) had long been called the giant's field, at the depth of eighteen feet discovered a brick-tomb, thirty feet long, twelve feet wide, and eight feet high; on which was a grey stone, with the words *Theutolochus Rex*, cut thereon. When the tomb was opened, they found a human skeleton entire, twenty-

five feet and a half long, ten feet wide across the shoulders, and five feet deep from the breast-bone to the back. His teeth were each about the size o an ox's foot, and his shin-bone measured four feet.—Near Mazarino in Sicily, in 1516, was found a giant thirty feet high; his head was the size of an hogshead, and each of his teeth weighed five ounces. Near Palermo, in the valley of Mazara, in Sicily, a skeleton of a giant thirty feet long was found, in the year 1548; and another of thirty three feet high in 1550; and many curious persons have preserved several of these gigantic bones.

"The Athenians found near their city two famous skeletons, one thirty-four, and the other thirty-six feet high.

"At Totu in Bohemia, in 1758, was found a skeleton, the head of which could scarce be encompassed by the arms of two men together, and whose legs, which they still keep in the castle of that city, were twenty-six feet long. The skull of the giant found in Macedonia, September, 1691, held two hundred and ten pounds of corn.

"The celebrated Sir Hans Sloane, who treated this matter very learnedly, does not doubt these facts: but thinks the bones were those of elephants, whales, or other enormous animals.

"Elephants bones may be shewn for those of giants; but they can never impose on connoisseurs. Whales, which by their immense bulk are more proper to be substituted for the largest giants, have neither arms nor legs; and the head of that animal hath not the least resemblance to that of a man. If it be true, therefore, that a great number of the gigantic bones which we have mentioned have been seen by anatomists, and by them have been reputed real human bones, the existence of giants is proved."

With regard to the incredibility of all or any of those accounts, it is difficult to determine any thing. If in any castle of Bohemia the bones of a man's leg twenty-six feet in length are preserved, we have indeed a decisive proof of the existence of a giant, in comparison of whom most others would be but pigmies. Nor, indeed, could their bones be supposed to belong to an elephant; for an elephant itself would be but a dwarf in comparison of such an enormous monster. But if these bones were really kept in any part of Bohemia, it seems strange that they have not been frequently visited, and particular descriptions of them given by the learned who have travelled into that country. It is

certain, however, that there have been nations of men considerably exceeding the common stature. Thus all the Roman historians inform us, that the Gauls and Germans exceeded the Italians in size; and it appears that the Italians in those days were of much the same stature with the people of the present age. Among these northern nations, it is also probable, that there would be as great differences in stature as there are among the present race of men. If that can be allowed, we may easily believe that some of these barbarians might be called giants, without any great impropriety. Of this superiority of size, indeed, the historian Florus gives a notable instance in Teutobochus, above mentioned, king of Teutones: who being defeated and taken prisoner by Marius, was carried in triumph before him at Rome, when his head reached above the trophies that was carried in the same procession.

But whether these accounts are credited or not, we are very certain that the stature of the human body is by no means absolutely fixed. We are ourselves a kind of giants in comparison of the Laplander; nor are these the most diminutive people to be found upon the earth. The abbe la Chappe, in his journey into Siberia, in-order to observe the last transit of Venus, passed through a village inhabited by people called Wotiacks, neither the men nor women of whom were above four feet high The accounts of the Patagonians also, which cannot entirely be discredited, render it very probable, that somewhere in South-America there is a race of people very considerably exceeding the common size of mankind, and consequently that we cannot altogether discredit the relations of giants handed down to us by antient authors; though what degree of credit we ought to give them, is not easy to be determined.

ACCOUNT OF S. BISSET,

The extraordinary Teacher of Animals, and a wonderful instance of Eccentricity and Patience.

[From the Anthologia Hibernica.]

PERHAPS no period has produced so singular a character as Bisset; though in this age of apathy, his merit was but little rewarded. At any former æra of time, the man

who could assume a command over the dumb creation, and make them act with a docility which went far beyond mere brutal instinct, would have been looked upon as possessed of supernatural powers, according to the Pagan notions; or, be burned as a wizard, according to the christian system.

Bisset was born at Perth, in Scotland, about the year 1721; he had one or two brothers bred to the watch-making business, who settled in Ireland; but having himself served a regular time to a shoe-maker, and a remarkable hand at what is called women's work; he went to London, where he married a woman who brought him some property, turned broker, and continued to accumulate money, until the notion of Teaching the quadruped kind attracted his attention in the year 1749. Reading an account of a remarkable horse shewn at the fair of St. Germain's, curiosity led him to try his hand on a horse and a dog which he bought in London, and he succeeded beyond all expectation. Two monkies were the next pupils he took in hand, one of which he taught to dance and tumble on the rope, whilst the other held a candle, with one paw, for his companion, and with the other played a barrel organ. These antic animals he also instructed to play several fanciful tricks, such us drinking to the company, riding and tumbling upon the horse's back, and going through several regular dances with the dog.—Being a man of unwearied patience, three young cats were the next objects of his tuition. He taught those domestic tigers, to strike their paws in such directions on the dulcimer, as to produce several regular tunes, having music-books before them, and squalling at the same time in different keys or tones, first, second, and third, by way of concert. In such a city as London, such a matter could not fail of making some noise; his house was every day crowded, and great interruption given to his business. Among the rest he was visited by an exhibitor of wonders; Pinchbeck, brother to the little gentleman whose elegant trifling in the toy way has been well known to attract the attention of royalty. This gentleman advised him to a public exhibition of his animals at the Haymarket, and even promised, on receiving a moiety, to be concerned in the exhibition. Bisset agreed; but the day before the performance, Pinchbeck declined, and the other was left to act for himself. The well known *Cat's Opera* was advertised in Haymarket; the horse, the dog, the monkeys, and the cats, went through their several parts, with uncommon applause, to crowded

houses; and in a few days Bisset found himself possessed of near a thousand pounds profit to reward his ingenuity.

This success excited a desire of extending his dominion over other animals, including even the feathered kind. He procured a leveret, and reared it to beat several marches on the drum with its hind legs, until it became a good stout hare. This creature, which is always set down as the most timid, he has declared to the writer of this article, to be as mischievous and bold an animal, to the extent of its power, as any he has known. He taught Canary birds, linnets, and sparrows, to spell the name of any person in company, to distinguish the hour and minute of time, and play many other surprising fancies; he trained six turkey-cocks to go through a regular country dance: but in doing this he confessed he adopted the Eastern method, by which camels are made to dance, by heating the floor. In the course of six months teaching, he made a turtle fetch and carry like a dog; and having chalked the floor, and blackened its claws, could direct it to trace out any given name of the company. It is not, however, imagined, that the very great time he employed in teaching those different creatures could ever make him a return for the neglect of his industry. He found himsef constrained, in the course of a few years, to make an itinerant exhibition of part of his groupe, and to sell some others of them. In the year 1775, he shewed his animals in Dublin, to the very great astonishment of thousands; after which he took the north-west circuit of the kingdom, and settled at Belfast, where he established himself in a public-house, determined to have nothing more to do with any other but the rational part of animated nature.

But the habits and the amusements of life cannot be all at once abandoned. He trained a dog and a cat (now in the possession of his widow at Belfast) to go through many amazing performances. His confidence even led him to try experiments on a gold fish, which he did not despair of making perfectly tractable. But some time afterwards, a doubt being started to him, whether the obstinacy of a pig could be conquered, his usual patient fortitude was practised to try the experiment. He bought a black sucking pig in the market of Belfast for three shillings, and trained it to lie under the stool, or kit, on which he sat at his work. At various intervals, during six or seven months, he tried in vain to bring the young boar to his purpose: and despairing of every kind of success, he was on the point of giving

it away, when it struck him to adopt a new mode of teaching; in consequence of which, in the course of sixteen months, he made an animal, supposed the most obstinate and perverse in nature, to become the most tractable. In August, 1783, he once again turned initerant, and brought his learned pig to Dublin, where it was shewn for two or three nights at Ranelagh. It was not only under full command, but appeared as pliant and good-natured as a spaniel. When the weather having made it necessary he should remove to the city, he obtained the permission of the chief magistrate, and advertised the pig in Dame-street. It was seen two or three days by many persons of condition, to spell, without any apparent direction, the name or names of those in company, to cast up accounts, and to point out even the words thought of by persons present; to tell exactly the hour, minutes, and seconds; to point out the married and unmarried; to kneel, and make his obeisance to the company, &c. &c. Poor Bisset was thus in a fair way of "bringing his pig to a good market," when a man, whose ignorance and insolence disgraced authority, broke into the room without any sort of pretext, and armed with that brutality which the idea of power gives (what Shakspeare calls) "a pelting petty officer," he assaulted the inoffending man, broke and destroyed every thing by which the performance was directed, and drew his sword to kill the swine, which Pope would have called *half-reasoning*, instead of *grovelling*—an animal, that in the practice of good manners, was at least the superior of the assailant.—The injured Bisset pleaded, without any purpose, the permission he obtained from the chief magistrate: he was threatened to be dragged to prison, if he was found any more offending in the same manner; in consequence of which he was constrained to return home, but not before the agitation of his mind had thrown him into a fit of illness, from which he never effectually recovered; and died a few days after at Chester, on his way to London.

CURIOUS ANECDOTES OF NOCTAMBULOS, OR SLEEP-WALKERS.

SOME persons that love to amuse the world with the notion of apparitions, and the walking of spirits, will needs attribute this strange sort of sleep walking to some spirit

good or bad, which insinuating itself into the body, governs it at pleasure; whereas, in truth, we should ascribe it to the imagination, which receives the impression of objects in a very great degree; so that they are constrained to move, and go towards the things presented, and not to waken, though they swim over rivers, (of which there have been examples) by reason of the great quantity of thick and glutinous vapours that sieze the brain, obstructing its outlets, and may be helped on by a great quantity of subtile spirits, quickness of wit, a habit and custom of doing some action: besides extraordinary motions may as well be referred to dreams, as any other motions which are made in sleep, considering they come from the same cause, are made by the same organs, and differ not but in degree, the one being made by a bare representation of the species, and the other by a strong impression of the imagination. So that to me it appears no more a wonder, for a man to rise out of his bed, walk, get upon the ridge of a house, climb a tree, and do other like things without waking, than it is to see another dreamer talk in his sleep, laugh, cry, stir his arms and legs, strike, kick, and quarrel, both being led to it by the same means.

A young man, in whose constitution choler was too predominant, rose out of his bed fast asleep, took a sword in his hand, opened the doors, and muttered to himself as if he was much enraged, went into the street, and quarrelled alone, making several passes as eagerly as if he had been duelling with an enemy, till by a slip of his foot he fell down and wounded himself in the breast with his sword in the fall. Hereupon awaking terribly frighted with the wound, that missed but a little of taking away his life, and being apprehensive that these night walkings would one time or other be fatal to him, he applied himself to me, says my author, and was cured.

Henricus ab Heeres gives us a relation of a young man, much addicted to poetry, while he was in a famous academy, who cudgelling his brains sometimes the whole day, in making, correcting, and blotting out again his compositions, and not being able to please himself, was forced to leave many gaps and spaces till a more lucky sitting; but then would rise in the night. open his desk, fall to writing, fill up the chasms, read aloud what he had written, laugh heartily at what pleased him, and call his chamber-fellow to do the like, and yet all

this while was fast asleep: then putting off his shoes and clothes, shutting his desk, and laying his papers in the same posture he had done before, went to his bed again, and slept till he was called up, utterly ignorant of what he had writ, said, or done in the night time. In the morning returning to his studies, and finding his chasms in his verses filled up with his own hand, he was surprised to think whether 'twas done by man, or some evil genius, and was in great perplexity till his fellow students put him out of them, by resolving his doubts. Some time after he left the schools, and betaking himself to a virtuous wife, was haunted with the same infirmity, would rise in the night, take the child out of the cradle, walk about the house with it, and answer any question truly that his wife then propounded to him, which he would not do at other times. About the 40th year of his age, and to his great satisfaction, this custom left him, unless he had drank hard over night. His wife, and whole family, that had seen him walking, reading, and writing, being desired to observe it, affirmed that he spoke as plainly as if he had been awake, and that his eyes were open all the time, of which he was wholly ignorant, and sincerely protested he saw not at all, and remembered nothing of what they said he had done.

An Englishman in Paris rose out of his bed in his sleep, unlocked the doors where he lodged, and taking his sword in his hand, walked down to the river Seine, where meeting with a boy he killed him, put up his sword, and returned to his bed still fast asleep; and in the morning remembered nothing of the evil he had done.

No less strange is the history of a young gentleman, who was troubled with this infirmity, who rose out of his bed in his sleep, stark naked, and taking his shirt in his hand, by the help of a cord climbed up to the top of a high tower in the castle where he was, and there finding a nest of magpies, put all the young ones very carefully in his shirt, and returned to his bed by the same way he came. Next morning when he awaked, he told his brother that in the night he dreamed he had robbed a magpie's nest, and wondering what he had done with his shirt, bid his brother look about the room for it, but he not finding it, he rose himself, and searching every where, at last found it at his bed's feet, with five young magpies wrapped up in it: at which both

were astonished, and to prevent future danger, taking advice of the ablest physicians, was freed from that infirmity.

Gregorius Horstius, in one of his epistles to Fabricius, relates the history of a young kinsman of his, that dwelt in the same house with him at Wirtemberg in Germany; that coming home one night full of drink, went to bed, and slept till about twelve o'clock, then rose in his sleep, and after walking about the room awhile, went directly to the window to get out; the unusual noise that he made awaked Horstius, who considering with himself, that possibly this man might be one of those that are called Somnambulis, or Sleep Walkers, he leapt out of his bed, and run to the window, in hopes to find him sticking in it; but just as he came to help him, the young man fell three stories high into the paved street, where lying speechless and immoveable, he expected he had been dashed to pieces in his fall, but it proved better; for though he was much hurt and bruised, yet at length he was recovered.

It is reported of Count Mansfield, that notwithstanding he was stone blind, he could distinguish the white from black only by the touch; and in the history of the Philosophical Transactions of the Royal Society, we have many examples of persons that could distinguish any one colour from another, and name what they had handled only by feeling, without the help of eyes.

FORCE OF HABIT.

[From "Les Souvenirs de Felicie" of Madame de Genlis.

CHIRAC, the celebrated French physician, was at the last extremity of the illness of which he died. After some days delirium, his senses half returned. On a sudden he felt his pulse. "I have been called too late!" cried he: has the patient been blooded?"—"No" was the reply. "Then he is a dead man!" said he. His prediction was verified.

WONDERFUL CHANGES OF LAND INTO SEA AND SEA INTO LAND.

[*Concluded from page* 178.]

WE may also consider as lands deserted by the sea, in England, the great marshes of Lincoln, and the isle of Ely; in France, La Crau of Provence; and the sea has likewise retired pretty considerably from the mouth of the Rhone, since the year 1665. In Italy a considerable tract of land has been formed at the mouth of the Arno; and Ravenna, which was formerly a sea port of the Exarchs, is now no longer a maritime town: All Holland seems to be new ground, where the surface of the land is almost upon a level with the bottom of the sea, though the country be considerably raised, and rises every day by mud and earth, brought thither by the Rhine and Meuse; for formerly it was computed that the land of Holland was, in several parts, 50 feet lower than the bottom of the sea.

It is pretended that in the year 860, the sea in a furious storm drove towards the coast so great a quantity of sand, that it blocked up the mouth of the Rhine near Catt, and that that river overwhelmed the whole country, threw down trees and houses, and discharged itself into bed of the Meuse. In 1421, there was another inundation which disjoined the city of Dordrecht from the Terra Firma, drowned seventy-two villages, several castles, one hundred thousand souls, and destroyed a prodigious number of cattle.

In the county of Kent, in England, there was at Hithe a port town which was choaked up, notwithstanding all the care that was taken to the contrary, and notwithstanding the great sums expended at different times for emptying and cleansing it: Here are found a prodigious quantity of shells, and other spoils of the sea, throughout the extent of several miles, formerly heaped upon one another, and not long since covered over by mud and earth, on which are now pasture. On the other hand, there are firm lands which the sea has gradually gained upon and covered, as the lands of Goodwin, which belonged to a lord of that name, and which now are nothing more than sands covered by the waters of the sea: Thus the sea gains ground in several parts and loses it in others; and this depends on the different situation of the coasts, and the places where the motion of the tides stops, and where the waters transport, from one place to another, earth, sand, shells, &c.

On the mountain of Stella, in Portugal, there is a lake, in which are found the wrecks of ships, though this mountain is upwards of 12 leagues distant from the sea. Sabinus, in his Commentaries on the Metamorphoses of Ovid, says, that it appears from historical monuments, that, in the year 1460, a ship with its anchors was found in a mine on the Alps.

It is not only in Europe that we find examples of those changes of sea into land and land into sea; the other parts of the world might furnish us perhaps with more remarkable and in greater number, if they had been well observed.

Clecut was formerly a celebrated city, and the capital of a kingdom of the same name; now it is but a large village, ill built, and thinly inhabited; the sea which for a century past has gained much upon that coast, has overwhelmed the better part of the antient city, with a good stone fortress that was in it; the shipping now cast anchor on their ruins, which appear at low water, and on which ships are often wrecked.

The province of Jucatan, a peninsula in the gulph of Mexico, made formerly a part of the sea: This piece of land extends into the sea about one hundred leagues in length from the continent, and does not exceed twenty-five leagues in its breadth; the quality of the air is there entirely hot and moist, and, though there are neither streams nor rivers in so long a space, the water is every where so great, and so great a number of shells are found in opening the earth, that one is inclined to consider this vast extent as a place that made formerly a part of the sea.

The inhabitants of Malabar pretend that formerly the Maldivia islands were attached to the continent of India, and that the violence of the sea had separated them; the number of those isles is so great, and some of the channels that separated them are so narrow, that the bow sprits of the ships that pass there, strike down the leaves of trees from both sides, and in some places an active man, holding to a branch of a tree, may jump into another isle. The cocoa trees at the bottom of the sea are a sufficient proof that those islands were formerly dry land, for sometimes cocoa nuts are detached from them, which are thrown upon the shorse by storms; the Indians esteem them as valuable acquisitions, and attribute the same virtues to them as to the bezoar.

It is believed that formerly the island of Ceylon was united with the continent and made a part of it; but that the currents, which are extremely rapid in many parts of the Indies, had separated and formed an isle of it. The same thing is believed in regard to the isles of Ramannakoiel and several others. What is certain is that the island of Ceylon has lost 30 or 40 leagues

of ground on the north west side, which the sea has successively gained.

It appears that the sea has lately deserted a great part of the advanced lands, and of the isles of America; we have just now seen that the soil of Jucatan is composed only of shells, and the same obtains in the lower lands of Martinico, and the other Antilles islands. The inhabitants have called the bottom of their soil lime, because they make lime with those shells, whose banks are immediately found under the vegetable earth.

There are some tracts of land which are sometimes covered with water, and sometimes not, as several isles in Norway, the Maldivia isles, gulf of Cambaye, &c. The Baltic sea has gained insensibly upon a great part of Pomerania, and covered and ruined the famous port of Vineta: In like manner the sea of Norway has formed several isles, and advanced into the continent.

The sea can form hills and raise mountains several different ways; first, by transports of earth, mud, and shells from one place to another, either by its natural motion of ebbing and flowing, or by the agitation of waters caused by the winds; secondly by sediments and impalpable parts, which it detaches from coasts and its bottom, and which it transports and deposits at considerable distances; and lastly, by sands, shells, mud, and earth, which the winds of sea drive often against the coasts, which produces downs and hills, which as the waters desert gradually, they become parts of the continent.

The motions of the sea are, therefore, the principal causes of the changes that have happened and that happen on the surface of the globe; but this cause is not the only one; there are many others less considerable that contribute to those changes; rivers, springs, the melting of snows, torrents, frosts, &c. have changed considerably the surface of the earth. Rains have diminished the height of mountains: rivers and springs have raised plains: great rivers have choaked up the sea at their mouths; the melting of snows and torrents have formed huge cavities in gorges and in vallies; and frosts have split rocks, and made them tumble down from mountains: A great number of examples may be alledged of the different changes occasioned by all these causes; so that fire, air, and water produce continual changes on the face of the earth, all which become very considerable in time; and there are not only general causes whose effects are periodical and regular, whereby the sea assumes successively the place of the earth and abandons its own, but there are a great number of particular causes that contribute to those changes, and produce overthrows, inundations, and sinkings-in; whence the surface of

the earth, the most solid that we know of, is subject, as all the rest of nature, to perpetual vicissitudes.

THE ECCENTRICITIES OF YOUTH; OR WILD OATS OF MAN'S LIFE.

ALEXANDER the Great gave evident symptoms in his youth of a magnanimous and unparalleled maturity; for when no man durst mount the fierce and unruly horse Bucephalus, that was presented to his father Philip, he bestrided him and managed him with such dexterity that, when he dismounted, his father embraced him, and with tears trickling from his eyes, said, "Son, seek out a greater kingdom, for that which I shall leave thee will be too narrow to content so great a hero." He had before observed the greatness of his son's mind; for when he was a boy at school, and news was brought him of a great victory his father had gained; if, says he, fetching a deep sigh, my father conquer all, what will be left for me to do? and being told, all his father gained was for him, I little value, said he, a great and potent empire, if the means of gaining glory and renown be taken from me.

Themistocles in his juvenile years gave such presages of a quick wit and a solid judgment, that his school master observing it, was wont to say, "My son thou wilt be nothing indifferent, but either a great glory or a great plague to thy country;" and he happily proved the former, though it was some time first.

Theodoricus Meschede, a learned physician in Germany, was blessed with a son of his own name, who at fifteen years of age in learning and eloquence excelled those that had gained a reputation by it. He wrote to Trethemius, and other learned men of that age, many epistles on a variety of subjects, in such exquisite Ciceronian eloquence, that for the accuracy of his wit, and dexterity and promptitude in writing, and smartness in disputing, he was accounted the nonpareil of his age.

Titus Vespasian in his younger years was so cruel, covetous, riotous, unchaste, and given to all manner of debauchery, that he was commonly called another Nero. But being elected emperor, he so changed his course of life, that he was celebrated for the contrary virtues. He would not suffer any of his former

associates so much as to come into his presence. Queen Bernice, for whom he had sometime a great affection, he sent away from Rome: He made himself supreme pontiff, to keep his hands from being defiled with blood, and demeaned himself during his whole reign, with so much justice, integrity, clemency and innocence, that he was meritoriously stiled, from his coronation to his dissolution, the joy and delight of mankind.

King Henry V. while prince, was extremely wild, and being corrupted with extravagant, lewd and riotous companions, did many things to the grief of the king his father, and had almost forfeited the love of the subjects: But immediately after his coronation, he sent for his former loose associates, who being in his presence (and it may be in hopes of being made great men) he commanded every one of them upon the peril of forfeiting their heads, never to appear in his presence, or come within the verge of his court; and that they might lie under no temptation to dishonesty, by their necessity or poverty, he allowed them each a competency for their subsistence in a reputable course of life; and became himself an exemplary and victorious prince.

Philip, the last save one, of the Macedonian kings, was a prince endued with all the perfections of body and mind; he was a comely person, of a ready eloquence, of a royal gravity and majesty, of a great spirit, liberal minded, and, in a word, a king of such promising hopes in his youth, that Greece had scarcely seen the like; but behold in a moment, was so changed for the worst, that he became cruel even to his own blood, poisoned the best sort of men, beheaded some, banished others, declined into a very evil prince, and was hated and unfortunate.

Herod, king of Judea, in the first six years of his reign, was one of the best of princes; courteous, affable, mild and obliging, but afterwards degenerated into downright barbarity. At one time he caused seventy senators of the royal blood to be put to death. He killed his beloved wife Mariamne, and three of his sons. When he saw death approaching, he sent for all the nobility from every part of Judea, caused them to be confined in the Cirque, with a purpose to have them all murdered, not for any fault they had committed, but because at his death there should be a real and universal mourning, because no family was exempt from that calamity.

Nero, emperor of Rome, at his first ascending the throne, was a prince celebrated for his virtues, in which he continued five years; but afterwards outlived his fame; for he poisoned his brother, compelled his tutor Seneca to bleed to death, ripped up the bowels of his mother, set Rome on fire, and abstained from no kind of wickedness, till the world being weary of harbouring so vile a monster, he became his own executioner.

In youth alone unhappy mortals live:
But ah! the mighty bliss is fugitive:
Discolour'd sickness, anxious labours come,
And age, and death's inexorable doom.

DRYD.

THE FEMALE HUSBAND: OR, A CIRCUMSTANTIAL ACCOUNT OF AN EXTRAORDINARY AFFAIR WHICH HAPPENED AT POPLAR IN ENGLAND.

IN 1732, a young fellow courted one Mary East, and for him she conceived the greatest liking; but he going upon the highway, was tried for a robbery and cast, but was afterwards transported: this so affected our heroine, that she resolved ever to remain single. In the same neighbourhood lived another young woman, who had likewise met with many crosses in love, and determined on the like resolution; being intimate, they communicated their minds to each other, and determined to live together ever after. After consulting on the best method of proceeding, they agreed, that one should put on man's apparel, and that they would live as man and wife, in some part where they were not known. The difficulty now was, who was to be the man? which was soon decided by the toss-up of a halfpenny, and the lot fell on Mary East, who was then about sixteen years of age, and her partner seventeen. The sum they were then possessed of together was about 30l. With this they set out, and Mary, after purchasing a man's habit, assumed the name of James How, by which we will, for a while, distinguish her. In the progress of their journey, they happened to light on a little public-house at Epping, which was to let; they took it, and lived in it some time. About this period, a quarrel happened between James How and a young gentleman, on what account I cannot say; however, it was of such a nature, that James entered an action against him, and obtained damages of 500l. which was paid him: Possessed of this sum, they sought out for a place in a bet-

ter situation, and took a public-house in Limehouse-hole, where they lived many years saving money, still cohabiting as man and wife, in good credit and esteem; they afterwards left this, and removed to the White-horse at Poplar, which they bought, and, after that, several more.

In 1756, one Mrs. B. who lived on Garlick-hill, and was acquainted with James in her younger days, and knowing in what good circumstances she lived, and of her being a woman, thought this a good scheme to build a project on, and accordingly sent to her for ten pounds, at the same time intimating, that, if she would not send it, she would discover her sex; James, fearful of this, complied with her demand, and sent the money; it rested here for a considerable time, during which James lived with his supposed wife in good credit, and had served all the parish offices in Poplar, excepting constable and church warden, from the former of which she was excused by a lameness in her hand, occasioned by the quarrel I have mentioned; the other she was to have been next year, if this discovery had not happened; she had been several times foreman of Juries; though her effeminacy was indeed remarked by most. Mrs. B. abovementioned, sent again with the same demand for ten pounds, and with like threatening obtained it; flushed with success, and not yet contented, she within a fornight after sent again for that sum, which James at that time happened not to have in the house; however, still fearful, and cautious of a discovery, she sent her five pounds. The supposed wife of James How now died, and the same unconscionable Mrs. B. now thought of some scheme to enlarge her demand; for this purpose, she got two fellows to execute her plan, the one a mulatto, who was to pass for one of Justice Fielding's gang, the other to be equipped with a short pocket staff, and to act as constable; in these characters they came to the White-horse, and inquired for Mr. How, who answered to the name; they told her that they came from Justice Fielding to take her into custody for a robbery committed by her thirty-four years ago, and moreover that she was a woman; terrified to the greatest degree on account of her sex, though conscious of her innocence in regard to the robbery, an intimate acquaintance one Mr. Williams, a pawnbroker, happening to be passing by, she called to him, and told him the business those two men came about, and withal added this declaration to Mr. Williams, I am really a woman, but innocent of their charge; on this sincere confession, he told her she should not be carried to Fielding, but go before her own Bench of Justices; that he would just step home, put on a clean shirt, and be back again in five minutes; at his departure, the two fellows threatened James How, but at

the same time told her, that if she would give them one hundred pounds they would trouble her no more; if not, she would be hanged in sixteen days, and they would have forty pounds a piece for hanging her: notwithstanding these threatenings, she would not give them the money, waiting with impatience till the return of Mr. Williams; on her denial, they immediately forced her out, and took her near the fields, still using the same threats, adding, you b——h, had you not better give us the one hundred pounds than be hanged; after a while they got her through the fields, and brought her to Garlick-hill, to the house of the identical Mrs. B. where, with threats, they got her to give a draft on Mr. Williams to Mrs. B. payable in a short time, which when they had obtained, they sent her about her business.—Williams came back punctual to his promise, and was surprised to find her gone; he immediately went to the Bench of justices to see if she was there, and not finding her, went to Sir John Fielding's, and not succeeding, came back, when James soon after returned; when she related to him all that had passed.—The discovery was now public. On Monday the 14th of July, Mrs. B. came to Mr. Williams with the draft, to know if he would pay it, being due the Wednesday after; he told her if she came with it when due, he should know better what to say; in the mean time he applied to the Bench of Justices for advice, and Wednesday being come, they sent a constable with orders to be in the house. Mrs. B. punctually came for the payment of the draft, bringing with her the mulatto man, both of whom where taken into custody, and carried to the Bench of Justices, sitting at the angel in Whitechapel, where Mr. Williams went, attended with James How, dressed in the proper habit of her sex; now again under the real name of Mary East; the alteration of her dress, from that of a man to that of a woman, appeared so great, that, together with her awkward behaviour, in her new-assumed habit, caused great diversion to all.

In the course of their examination, Mrs. B. denied sending for one hundred pounds. The mulatto declared likewise, if she had not sent him for that, he should never have gone. In short, they so contradicted each other, that they discovered the whole villainy of their designs. In regard to the ten pounds which Mrs. B. had before obtained, she in her defence urged, that Mary East had sent it her. After the strongest proof of their extortion and assault, they were denied any bail, and both committed to Clerkenwell Bridewell.

One particular I have neglected, which is, that before the supposed wife of James How died, finding herself indisposed,

she went to her friends in the country a while for her health; but, finding herself much worse, she sent for her supposed husband to come down to her, which he not doing, on her death-bed, she discovered the secret to her friends; who, after her death came up and insisted not only on their share of the whole effects, but more. Mary East was always, from the first, willing they should have half to a half-penny, but was determined they should have no more.

During the whole course of their cohabiting together, as man and wife, which was 34 years, they lived in good credit and esteem, having during that time, traded for many thousand pounds, and, to a day, been punctual to their payments; and had, by honest means, saved up between four and five thousand pounds between them. It is remarkable, that it had never been observed that they ever dressed a joint of meat in their whole lives, nor ever had any meetings or the like at their house.—They never kept either maid or boy; but Mary East, the late James How, always used to draw beer, serve, fetch in and carry out pots always herself: So peculiar were they in each particular.

After her house was let or sold, and her affairs settled, she retired into another part, to enjoy with quiet and pleasure, that fortune she acquired by fair and honest means, and with an unblemished character.

GOD'S VENGEANCE AGAINST MURDER AND ADULTERY.

[*Continued from page 73.*]

THE baron, on receipt of her letter, answers her respectfully that he had before proposed to visit Paris, and on this occasion would hasten his journey.

Mermanda received his letter joyfully; but her's to the baron produces effects contrary to her hopes: for Grand-Pre hearing of Betanford's sudden departure for Paris, suspects a plot between him and his wife, and so is confirmed in his former opinion of her disloyalty. Mermanda endeavours to conceal her grief as much as possible; but her wan cheeks and discontented looks, the outward heralds of her inward afflictions, visibly speak her sentiments.

Grand-Mont and his wife, though they see this alteration in their beloved daughter-in-law, yet they are utterly ignorant of

the difference between their son Grand-Pre and her. But Hautefelia having her spies in every corner of their house, is punctually informed of all these passages, whereat she exceedingly rejoices.

All this while Grand-Pre's breast is boiling with implacable rage, he pretends business at Chalons, and so taking a choice horse, one page, and two lackies, he quits home, passing by indirect ways, first to Troy, and thence to Brie-Court-Robert, (a day's journey from Paris) where he writes a challenge, and delivers it to his page, ordering him at day-break to post away for Paris, to the crown of France, in St. Honore-street, to deliver that letter to Baron Betanford, and return the same night with the Baron's answer.

The page executes his master's orders, and Betanford on opening Grand-Pre's billet, finds the following words:

"You need no witness but yourself to inform you in how high a nature you have wronged me: herein your false glory has made my real shame so apparent, that I had rather die than live to digest it. I can sooner forget all other offences than pardon this. Think it not then strange, that I require you to meet me next Thursday morning, between five and six, with your rapier only, either on horseback or on foot, at Carency, half a league from Brie-Court-Robert, where the bearer hereof shall expect you, safely to conduct you to a fair meadow, where I will attend you with my surgeon, but no second. To be plain with you your life or mine must decide this matter.

GRAND-PRE."

So far was the Baron from shewing any sign of fear, at reading this, that he took the page aside and said, "Tell thy master, I will not fail meeting him, on horseback, without a second, at the place and hour specified." Early on the morrow, being Wednesday, he sends away a fine horse, which his groom leads, and about ten, with only his surgeon and page, takes coach and arrives that evening at Carency.

Next morning at the time appointed, Grand-Pre hastes away to the field; attended only by a surgeon. Soon after comes the Baron, attended by his surgeon only, having left his coach, page and groom a furlong off, with a positive command not to stir till they heard from him.

They enter the field with a soft trot, having each his adversary in front, and when about eighty paces distant they clap spurs to their steeds, and part like two flashes of lightning. At

this first meeting, Grand-Pre runs Betanford through the left shoulder, and himself receives only a slight thrust, close under the right eye: being excellent horsemen, they turn short, and again fall to it; in which encounter Betanford receives a wide gash on the brawn of his right arm, and Grand-Pre a thrust in his left side, which must infallibly have ended the dispute with his life, had not the rapier glanced on a rib: and now by consent they retire in order to breathe a little. They again come thundering on; when Betanford runs Grand-Pre through the neck, and is himself run through the small of his right arm, which wound, coming among the sinews and arteries, made him drop his sword.

Grand-Pre cries out, "Courage Baron; for I will rather die than wound a man unarmed." At the same time he calls out to his own surgeon, to deliver the Baron his sword. Betanford returns thanks for this courtesy, which he vows not to forget.

Betanford has already received seven wounds, but has given ten to his antagonist.

Again the combatants divide, and with fresh vigour spur on their foaming horses; but this encounter proves more favourable to Betanford, than to his challenger; for, as Grand-Pre makes a desperate thrust at him, which passed under the right arm, Betanford runs Grand-Pre though the belly into his reins, with which he is brought to the ground speechless and to all appearance just ready to bid the world adieu.

Betanford, not doubting but that his gallant enemy's course was near finished, alights; and runs with open arms to his assistance, in requital of his former courtesy in returning his sword. Nay, he seems to be more solicitous for the welfare of his antagonist than for his own, sending away with all speed his surgeon for his coach, raising up the half expiring Grand-Pre, binding his wounds in the best manner he was able. The coach being come, he helps to lay him in as gently as possible, and mounting it, with the two surgeons, the pages and the lackies attending, drives away to the nearest farm house, where he most earnestly requests the artists to use their utmost skill upon Grand-Pre, before he would suffer them to examine his own hurts. They both concur in opinion, that his last wound is mortal; when Betanford, still like himself, vows not to forsake him in that extremity. Having seen Grand-Pre laid to sleep, after dressing his wounds, he then had proper care taken of his own, none of which are found to be dangerous.

About noon, Grand-Pre having recovered his speech and memory, Betanford approaches his bed-side, when requiring all present to quit the room, he courteously salutes him, as he is a gentleman, to tell him why he called him into the field. "Ah Baron, cried Grand-Pre, swear first to me, on your honour, that you will truly resolve one question." "By my honour, replies Betanford, I sincerely will." "Then Baron," added Grand-Pre, "did you ever injure me by being too familiar with my wife?" The Baron with many solemn oaths and protestations, clears both himself and Mermanda; and Grand-Pre thereupon begs his pardon, since he really believed the contrary, which alone was the cause of his challenge; adding, that for ever thenceforwards, he will esteem him as his most honourable friend, and while he lives will love his wife more than ever.

Betanford, though little hurt himself, staid ten days with Grand-Pre; when, perceiving his wounds in a hopeful way of cure, they agree to depart. Grand-Pre thanked the Baron for his life, and all other civilities; and Betanford as courteously thanked him for restoring his sword, wherewith he preserved his own life; and so like dear friends they took leave of each other, the Baron mounting his horse for Paris, and frankly lending Grand-Pre his coach, to convey him home to Auxone.

Grand-Pre, at his return, tenderly caresses his wife, acquaints her with the occasion and event of his duel, condemns his own folly, and entreats her to forgive him once more, and vows there breathes not a nobler or more gallant gentleman than Baron Betanford.

But let us leave for a-while, Mermanda, to view the workings of Hautefelia's mind, whose malice will not let her rest, seeing her first purposes are thus frustrated. Her invention is now on the rack to find out some new method of satisfying her implacable hatred, and at length she determines to put a period at once to the charms and life of the innocent Mermanda, by bargaining with one Fresnay, a base and indigent apothecary, for two hundred crowns, to poison her, which villainy the wretch having undertaken, he accomplishes in less than two months.

Grand-Pre was exceedingly grieved for the loss of his wife, as were her parents and relations; indeed, all who were acquainted with Mermanda, lamented her death, though no one suspected the cause of it.

This, which occasioned so much sorrow to others, was a triumph to Hautefelia, who, having been thus successful in her first villainy, meditates another, and, as she hated Mermanda,

so did she never love Mallary her brother, although her husband. She thinks the present a proper time to sow discord between him and Grand-Pre, knowing that if the latter is slain, she is sole heir to her father; and if the former, she might then satisfy the pride of her ambitious mind, by gaining another husband that is noble, a defect in Mallary which she can never excuse.

To this end she informs her husband that her brother Grand-Pre's jealousy was the occasion of Mermanda's death, for that he suspected her being false to his bed, and living in adultery with Baron Betanford, whom on that account he had fought a duel with, and moreover that it was shrewdly suspected that he had murdered his wife; these were things, she said, that she once thought to have concealed, but that she knew her husband was, and ought to be, nearer to her than her brother.

Mallary was thunder-struck at this shocking news, gave credit to all his wife said, and resolves to acquaint the president his father therewith, not doubting but the old gentleman would exert his utmost power to bring Grand-Pre to the punishment he thought he deserved.

But old Cressonville saw that there was no solid foundation for the suspicion, therefore he thought it most advisable not to disturb the ashes of the dead, but to let the affair rest in silence, and endeavour to bear the loss of his daughter with patience.

Mallary seeing his father so cold, was all on fire himself, vowing that he would revenge the death of his dear sister.—Hautefelia, his wife, blows up the coals and sets an edge to his resolution. At this instant Grand-Pre arrived at Dijon, which Mallary no sooner heard than he sent him the following challenge:

"I should degenerate both from my honour and my blood, if I was not sensible of the great injuries you have done your wife my sister; they are of that nature, that it is impossible for me to suffer them to pass unrevenged: her murdered innocence, and your black guilt, make me as justly challenge you, as you unjustly challenged Baron Betanford; therefore to-morrow, by the row of walnut-trees, in the meadow, at the foot of Talon Fort, bring either a single rapier, or rapier and poignard, and I will meet you without seconds. Judge how earnestly I desire to try the temper of your heart and sword, since I already begin to count the minutes that are to pass between this and the time I expect you shall confront the injured

MALLARY."

Grand-Pre, though but just recovered of his late wounds, accepts his challenge, but not without being extremely surprised at Mallary's groundless resentment. At the time appointed, these brothers-in-law met, and the challenged making choice of single rapier, they stripped, and without further ceremony fell to it, commanding their surgeons to withdraw into the next field, till the death of one of them proclaimed the other victor. After the third breathing, Mallary received a mortal wound under the left pap, upon which he instantly dropped down dead, without speaking a word; and Grand-Pre mounting his horse, posts away with his surgeon to Dole, a free city belonging to the Arch-Duke Albert, leaving Mallary's surgeon, not to cure, but to bury his master, or at least to convey his dead body to Dijon.

Grand-Pre having staid three months at Dole, received his pardon, which his relations and friends had procured for him.

In the mean time, Hautefelia, as soon as she heard of the death of her husband, and the flight of her brother, being sure of her dowry, would scarce wait to see the first put in his grave, but packed up her plate, jewels, and all her most valuable moveables, and went home to her father's house, near Auxone, where during the absence of his brother, with an imperious hand she controlled all things at pleasure; but Grand-Pre being returned from Dole, not only diminishes her power, but treats her with scorn and contempt; having by this time discovered her malice to Mermanda and himself, and that she had been the only cause of his fighting with Baron Betanford, and of killing Mallary, all which had created in him, an entire aversion to her.

Hautefelia dissembling her malice, seems to take no notice of his treatment, but is continually meditating how she may satisfy her revenge, and hath recourse again to Fresnay, who, for three hundred crowns more, promises to make away with her brother Grand-Pre, which he accomplishes in about two months.

And now Hautefelia thinking herself freed from all enemies, and all that stood in the way of her ambition, shews more pride and arrogance than ever: and not listening to remorse of conscience, flatters herself with fancied prospects of the highest worldly grandeur.

But about six weeks after Grand-Pre's funeral, Fresnay revelling at a tavern in Dijon, growing wanton in his cups, committed a rape on the body of Margaret Pivot, a girl of twelve years of age, and daughter to the master of the house.

The girl, all drowned in tears, throwing herself at her parent's feet, accused Fresnay of the fact, and they carrying him before the court of parliament, he is examined; but with great boldness, and many vehement asseverations, denies all that is said against him. Nevertheless, being adjudged to the rack, at the second torment he owned his crime, and was condemned to be hanged.

Two Capauchin friars, who were sent to prepare him for his end, so wrought upon his conscience, that he makes a full confession of all his sins, and among the rest, that at the instigation of Hautefelia, and for the lucre of five hundred crowns, he had poisoned Mermanda and her husband Grand-Pre.

This discovery amazed every body, and the parliament being acquainted therewith, alter their first sentence, and order Fresnay, for his triple villainy, to be broke alive upon the wheel, which was accordingly executed at Dijon.

A Provost is likewise dispatched to Grand-Mont's house, to apprehend Hautefelia. The Provost found her dancing in the green-house of her father's garden, in company with several other ladies and gentlemen; but soon turned her mirth into mourning, by laying his hands upon her, and carrying her before a president, and two counsellors appointed to examine her. At first she denied all with a matchless effrontery, and said that Fresnay, being her professed enemy, had lately belied her innocence; but being adjudged to the rack, she confessed the whole, whereupon the criminal judges pronounced sentence upon her: "That she should have her breasts torn off with red hot pincers, be afterwards hanged, and her body burned."

By this history let us observe how busy the devil was, by ambition, covetousness, malice, and revenge, to induce Hautefelia and Fresnay to commit these murders; and also how just God was in the detection and punishment thereof, that the fear of the one may deter us from attempting the other, to the end that they lived in sin and died in shame, so we may live in righteousness and die in peace; for there is nothing more certain than they who sow wickedness shall reap misery.

[*To be Continued.*]

UNACCOUNTABLE MISTAKES AND STRANGE OVERSIGHTS.

AT the siege of Perugia, a city of Hetruvia, now in Ombria, in the ecclesiastical estate, when the place was as good as taken,

and nothing to hinder the entrance of the enemy, but a chain laid across the gate, the soldier that was cutting it asunder, cried to the rest that pressed upon him, "give back, give back," only that he might have room to fetch the greater stroke at the chain; which being mistaken for a word of command, the army that were ready to enter the city, apprehending there was some new danger discovered before them, retreated in such confusion and precipitation that the city was preserved by that fatal lucky mistake.

Pompey the Great being present at a sacrifice, where beasts being killed for that service, his clothes chanced to be smeared with their blood, upon which he sent them home and put on others; but his wife Julia seeing her husband's garments all bloody, and none being at hand that could tell how it happened, she apprehended that some mischief had befallen him, and immediately fell into a swoon and died.

In the midst of that bloody battle at Cannas, that was fought between the Romans and the Carthaginian general Hannibal, there happened this fatal mistake, viz. L. Æmilius Paulus the Consul, being wounded, his horse threw him, which being seen by many soldiers in that cohort, they presently dismounted to assist the consul on foot, and to set him on horseback again at the first opportunity: the rest of the Roman cavalry perceiving what was done in front, thought it had been by command from their superior officer, so that all followed their example, and dismounted to fight on foot with their companions, and Hannibal falling upon them at that advantage, won the greatest victory that ever he obtained against the Romans; and had his future conduct been as prudent as his victory was great, he might have entered Rome itself with little opposition, for the Romans expected nothing less.

Lartes Tolumnius, king of the Vientines, playing at dice with another person, and having a lucky throw, said in merriment to his antagonist, occide, which was no more than if he had said now kill or beat me if you can, at which instant of time the Roman ambassador coming in to transact some affairs with the king, his guards mistaking the king's meaning, and regarding the word occide as a command for them to execute, which in truth was but a word spoken in jest to the other gamester, fell upon the ambassador and killed him.

Julianus surnamed Hospitor, returning one morning very early to his house, with a purpose to take his repose, found his father and mother fast asleep in the same bed, where his wife and he were accustomed to lodge, and being a little troubled with jealousy, imagined that his wife was false, and was in bed with her gallant, who lay asleep by her; whereupon, without examining farther into the matter, he killed his father and mother by an unhappy mistake.

Valentinus Balsius, a preacher, was tender sighted from his nativity, and when he came to maturity was sand blind; being a painful student, and rising one morning before day light, intending to light a candle, came with his match to the fire-side, and thrust it into a cat's eye, that had taken up her sitting there, supposing by the shining, that it had been a live coal of fire.—The cat being hurt in so tender a part, gave a leap and a scream, that frighted the poor ecclesiastic almost out of his senses, and fearing it to be a spirit, obliged him to return into his chamber for safety, where at length discerning the truth of the matter, his fears were converted into a pleasant scene of mirth and laughter.

Ernulphus, the emperor, laying siege to the chief city of Rome, it happened that a hare being started in the camp, and taking its way towards the city, a considerable number of soldiers pursued her, with great noise and shouting, which being seen by the Romans that were upon the walls, they thought the besiegers were resolved to make a desperate assault; and were so overcome with fear, that they abandoned the walls and works, and run into the city for safety, which the enemy observing, made use of the advantage, and took the city with little opposition.

King Edward II. a prince more weak than wicked, being deposed by his subjects, and hurried from one prison to another, was at last brought back again to Berkley-castle in Gloucestershire, and there barbarously murdered. Some write that Adam de Torleton, bishop of Hereford, by a dark and ambiguous sentence of Latin, instigated the murderers to hasten the execution in these words: *Edwardum occidere nolite timere bonum est*, which must be either read, do not kill Edward, it is good to fear him; or, do not fear to kill Edward, it is a good act; it was interpreted in the latter sense, and cost the king his life. The execution being over, the murderers, Gourny and Matrevers,

applying themselves to the bishop for a reward: but found him readier to accuse their ignorance, for misconstruing his Latin, than to own the service, for you see he had so contrived it, that at once he excited them to it, and concealed an excuse for himself.

Every man, says the proverb, is the builder of his own fortune, and the most miscarry for want of taking the lucky gale; for the good that proceeds from heaven, requires patience, and that which comes from the world, care and prudence, to keep one from being baffled by impertinence or folly. Its an unhappiness to some men, that they make an engagement of their misfortunes: When they have once begun to err, they think themselves obliged in honour to continue it: Their hearts accuse them of neglect or misdemeanour, and yet their mouths defend them: Whence it follows, that having been accused of inadvertency for beginning the folly, they pass for naturals by persevering therein. To prevent mistakes a wise man will do that at the beginning, which a fool does in the end. He always nicks the time, for that being lost, nothing follows but reproach and eternal dishonour.

EXTRAORDINARY NARRATIVE.

"In the year 1778, there died at Meonstoke, in Hampshire, a Mr. Thomas Wyatt, by trade a wheelwright. He had, through his own industry, accumulated a sufficiency to live the latter part of his days independent. Messrs. John and Francis Bignell being his nearest relations, he made them his executors, and left them the greater part of his property. Having many distant relations, however, and being of a generous disposition, he bequeathed to each of them a trifling legacy. For this purpose, he had concealed a certain sum of money under the floor, at the bottom of a closet, specifying particulars in a letter which he had left written in Latin, directed to Mr. John Bignell. After the funeral, the above mentioned money was searched for, but could not be found. Mr. Wyatt having only a servant maid in the house with him, for some years before his decease, the executors concluded that she must be the person who had taken it; and accordingly accused her of having done so. She denied it in the most solemn manner, wishing that God might strike her dead if she had ever seen it. After being discharged, she went

to a lodging in the same village. The executors, still concluding that the money must have been taken away by her, procured a warrant and proper officers, in order to search her lodging.—Upon their entering the house, she met them with the greatest cheerfulness, still declaring that she had never seen the money. They proceeded first to search the upper part of the house. After having gone through several rooms, she said, "Now we have been in all the rooms up stairs, we will go down;" but they perceived another door, which they soon found led to her apartment. As soon as they entered this room, they observed a box, which was locked. Upon demanding the key, she said she had lost it. In consequence of their threatening to break it open, however, she took the key out of her pocket, and unlocked the box herself; but immediately on its being opened, she was observed to take out something, and attempt to put it into her pocket. On stopping her hand, they found it to be a silver tooth-pick, which belonged to Mr. Wyatt; and searching further into the box, they discovered sheets, table-cloths, spoons, a pair of silver buckles, &c. all which she had taken from him.—At the bottom of the box, they found the money in a smaller box, which Mr. Wyatt had particularly described. Finding herself thus detected, she fell down on the bed and immediately expired.

"N. B. Among other legacies which Mr. Wyatt left, he had bequeathed fifty pounds to his servant; and which bequest was thus expressed: "To my true and faithful servant, Elizabeth Earwaker," &c.

"After her death there arose a dispute between two of her relations, concerning whose right it was to receive her legacy; in consequence of which, one of them went and hanged himself."

The foregoing narrative is communicated to the public, as a warning to hardened sinners, who dare to utter lies; and in order to confirm them, invoke that dreadful curse which hangs over their guilty heads.

Mr. JOHN BIGNELL, Jun. a respectable Teacher, now residing in this city, communicated the foregoing article to the editor.

CHINESE DOGS.

DOGS are a favourite food in China, and their flesh is common in the shambles. When the butchers are dragging (as is customary) half a dozen to the slaughter-house, they are attacked by all the dogs within the hearing of the cries of their fellows, so that they are obliged to have people to defend them with sticks.

The common people of China will eat any animal, even if they have died of sickness, such as dead horses and dogs that they see floating down the channels. China is certainly the most plentiful, yet, from the vast superabundance of the inhabitants, no people suffer such misery as the lowest order; the produce of the earth frequently is unsufficient to support such multitudes; this, not want of affection, compels them to expose their infants to death. In China, children are esteemed a peculiar blessing. In times of famine, or when the mother falls sick, or their milk fails, they expose them in the streets, or leave them to be murdered by the midwives; such horrid spectacles are frequent in the streets of Pekin and Canton.

THE WONDER DISSIPATED.

[To the Editor of the American Magazine of Wonders.]

MR. FRASER,

I OBSERVED in the ninth number of your celebrated work, page 62, an article respecting a Dove, which flew into the meeting-house at Pawlet, in Vermont, in the month of August last, and rested on the head of the preacher whilst he was discoursing on the descent of the Holy Ghost upon our Saviour at his baptism. Lest this singular circumstance, unexplained, might mislead the judgment, and do an injury to the cause of truth, I have sent you the following extract of a letter from the Rev. Mr. John Griswold, of Pawlet, written for the purpose of removing improper impressions on this subject, which I hope you will have the goodness to insert for the information of your numerous readers.

I am, Sir, your most obedient servant,

VERITAS.

A LETTER FROM THE REV. JOHN GRISWOLD OF PAWLET, TO A FRIEND IN MIDDLEBURY,

"*Pawlet, July* 5, 1809.

DEAR SIR,

You have doubtless seen in various Newspapers of late, a publication giving an account of a dove, that made its appearance in the Baptist meeting-house in Pawlet, in the course of last summer; and perched on the head of the preacher. For want of information, it is thought that the public mind is left very unfavourably impressed. The facts that were stated will not be denied. It is believed that they took place nearly as related: But the whole truth was not told. When the circumstance took place, it occasioned some inquiry—but soon the truth was known, and curiosity put to rest, until the publication made its appearance; which occasioned more surprize and wonder in the vicinity, than when they first heard of the dove. It was therefore thought by the friends of religion, that inquiry ought to be made, and a true statement given. I therefore visited the family who owned the dove, and some of the neighbours, and those who were present at the meeting, and had formerly been acquainted with the dove, and this is the result of the inquiry.

The dove was owned by Mr. Elijah Brown, who lived about half a mile from the meeting-house. It was taken with its mate while very young, to be nursed by the family. The mate died, and there being there no others of the kind, this was brought up in habits of intimacy with the family, and visitors; so that it would light on any person, especially if they were talking, or singing; and the children used to amuse themselves by singing or conversing in their turns, to see it pass from one to the other. It was not uncommon for it to follow the children to school, and was so domesticated, that it frequented almost all the houses in the neighbourhood, and in some respects became troublesome. It was thought by the neighbours, that it had frequently visited the preacher at his own house. The day on which it entered the meeting-house, it was detained at home in the forenoon: But in the afternoon, while the owner was laying on the bed, it became so troublesome, that the owner threw it out at the window; where it espied a Mr. Goodspeed, crossing the fields, on his way to the meeting-house, and immediately took to him, and accompanied him to the house, and then flew in, and soon lit on the head of the preacher, and all who had

been acquainted with it, would know almost for certainty, as soon as they saw it, that there would be its resting place—though not so much from the preacher's subject, as the education of the dove. I have heard numbers who were present, and had been acquainted with the dove—say, they thought it nothing strange, and no more than they should expect at any time, if the dove found its way into the meeting-house in time of service, where there was no one speaking but the preacher. Soon after this, the owner killed the dove, lest it should again intrude itself upon the preacher, and excite the wonder of the world. These are facts which ought to have been made known in order for the public to form a correct opinion, and put a just estimate upon the transaction.

JOHN GRISWOLD.

AN ACCOUNT OF HORRID MASSACRES, EXECUTIONS, AND CRUELTIES INFLICTED UPON DELINQUENTS, REBELS, &c. IN FOREIGN PLACES.

THE manner of executing delinquents in Russia is both various and cruel; the common mode is fastening them to ropes and spikes by different parts of the body to a gallows; so contrived as to hold at least four at a time. In Persia they whip the rebels to death, mutilate their limbs with large scissors, and otherwise torture them.

In the year of our Lord 1281, Charles of Anjou reigning in Sicily, his soldiers being all Frenchmen, had so misbehaved themselves in the cities where they were garrisoned, that they became universally hated by the Sicilians, who therefore plotted the total ruin of the French, to free themselves from a yoke that so long had galled them. Seignior John Prochyto, whose wife they had ravished, laid the design and was most active in it, being assisted by the Sicilian nobility and gentry. The design was at once to destroy all the French, and which is strange, though it was above 18 months on foot, spread far and near among different sort of people, yet it was kept undiscovered. The signal was, that on Easter-day when the bell should toll to even-song, all the Sicilians should betake themselves to their arms, and massacre all the French in Sicily, which was so punctually observed, that all the Frenchmen's throats were cut at the time appointed, without taking one prisoner, or sparing wo-

men or children, and that they might be sure to destroy the whole breed of the French, they killed all their own country women that were got with child by them. Eight thousand were killed at that time, and those that made their escapes into the fort called Sperling, were all famished and starved to death.—This bloody massacre is to this day called in all Europe, the Sicilian vespers.

Under the pontificate of Clement V. Anno 1311, all the order of the Knights Templars which began at Jerusalem, Anno 118, and at first lived on alms, but growing rich, and refusing obedience to the patriarch of Jerusalem, being all condemned to die by the council of Vienna, Philip the Fair, king of France, incited to it by the Pope, and out of a covetous desire of the confiscation of their estates, encouraged informers to charge them with several crimes, and so these innocents were all executed. The great master of the order, with two others of the chief among them, one whereof was brother to the dauphin of Viennois were all burnt together at the same place. Matthew Paris says, they had 9000 rich convents, and the order being extinguished, most of their lands were given to the knights of the order of St. John of Jerusalem, then seated at Rhodes, but now at Malta.

On the 6th day of April, 1506, it being Sunday, certain persons in the church of St. Dominick at Lisbon, in Portugal, fancied they saw a crucifix in one of the chapels in that church, which cast a wonderful light, upon which the priests cried out a miracle; a new convert that had been a Jew, only saying, it was but the reflection of the sun from the window upon the crucifix, which was covered with glass: The mob without further examination of the matter, dragged him violently out of the church, and burnt him. The rabble assembling about the fire, one of the friars with vehement speeches encouraged them to greater mischief, while two other friars ran about the streets, crying out, heresy, heresy, with crucifixes in their hands! Above five hundred men immediately gathered together tumultuously in arms, who slew as many of the new converts, and burnt their bodies to ashes. The number increasing, on Monday morning they murdered men, women and children, dragging them from the very altars, where they were fled for sanctuary, so that this day above a thousand perished. The same fury and villainy continued the third day, to the slaughter of above four hundred persons, so that in the whole there were murdered above

two thousand, many of which were not new converts, but of their own nation and religion; for the desire of robbing and stealing, and revenging private piques, soon surmounted their zeal for religion. The king was then at Avis, and being highly offended at the insolency of the multitude he took away the city charter, and sent the prior of Crato, and the baron Alvito to punish the offenders. Some of them were hanged, the goods of others were confiscated, the three friars were burnt alive, and all that belonged to the monastery were banished.

War raging in France by reason of the Papists depriving the Protestants of their legal privileges, at last a peace was concluded between them, and for assurance that it should continue inviolably, a treaty of marriage was concluded, and to be solemnized between Henry of Navarre, chief of the protestant party, and the lady Margaret the French king's sister. To this marriage, where there was more blood-shed, than wine drank at the wedding, the queen of Navarre, and all the principal persons among the Protestants were invited, to cajole them with the hopes of perpetual peace. Lords Leicester and Burleigh were invited out of England, the elector Palatine's son out of Germany, with many other persons of note of that persuasion; that being thus brought together, both they and the Evangelical religion might at one stroke have their throats cut, or at least be mortally wounded; for no sooner was the marriage solemnized, but the signal was given about midnight by the ringing of a bell, and the Protestants of all qualities and degrees were butchered, not only in Paris where the wedding was kept, but through all the chief cities and towns of France, among whom were the admiral Coligni, the prince of Conde and others, and the king of Navarre was made prisoner. This cruel massacre was, to the eternal infamy and reproach of France, committed in the year 1572. It extended to men, women and children, and continued so long, that the principal rivers of the kingdom were almost covered with murdered bodies, and their streams so stained and polluted with human gore, that they who dwelt at a great distance from the places where those barbarous tragedies were acted, abhorred to use the waters of those rivers; and for a long time would not eat the fish which were taken in them.

Mithridates, king of Pontus, was sometime a friend and ally to the Romans, and joined with them against Aristonicus, who refused to admit the Romans into Pergamus, according to the last will and testament of the deceased king Attalus: Yet after-

wards, ambitiously aspiring after the universal monarchy of Asia, and finding the Romans were the only impediment in his way; in one night he plotted and effected the death of one hundred and fifty thousand Roman soldiers, that were quartered in several places in Anatolia: for which the Romans sufficiently chastised him afterwards, in dispossessing him of all his dominions, and making his subjects tributary to the senate and people of Rome.

No less inhuman and barbarous was the massacre of the French Protestants at Merindol and Chabriers, who being convicted of heresy by Minier, president of the council at Aix in the year 1545, a party of soldiers set fire to the villages, which being seen by the inhabitants of Merindol, they fled with their wives and children into the neighbouring woods, where they were all either murdered or committed to the galleys. In Chabriers they used the young women and maids so barbarously, that they died immediately after it. All the men and women were put to the sword, and the children rebaptised. Eight hundred men were murdered in a cave, and forty women put into an old barn, and burnt: Yea such was the cruelty of these soldiers to those poor women, that when some of them had climbed to the ridge of the barn, with an intention to jump down, the soldiers threw them back again into the fire with their pikes: So that we need not wonder at the monstrous barbarity of Louis XIV. to the Protestants, for it seems tyranny, oppression and persecution are hereditary in the French monarchs.

Ethelred, younger son of Edgar, and king of England, was so outraged by the Danes, that he was compelled to purchase a peace with them, at the annual payment of ten thousand pounds, which in a short time after they raised to forty eight thousand pounds, under the name of Dane Gelt, and seeing there was like to be no end of these exactions, and that his subjects were greatly impoverished, the king issued out a secret commission into every city and great town in his kingdom, authorizing and commanding all his subjects to kill all the Danes in one night appointed, as they slept in their beds, which accordingly was executed on St. Brice's night, November 13, 1002, and that with such rigour, that in Oxford the Danes flying for refuge into the church of Frideswide, the English set the church on fire, where many of the Danes were burnt in it. And the sudden slaughter through the whole kingdom in one instant, shewed the concurrence of an inveterate malice and rancour, never to be concili-

ated between the two nations, which had its beginning from the Danish oppression.

The Spaniards warring with the king of Peru, and having taken him prisoner, first made him pay a million, three hundred and twenty-five thousand, and five hundred weight of gold, besides silver and other things which amounted to no less (so that their horses were shod with massy gold) yet were so wicked, cruel, and unjust, that to be masters of all he had besides, they forged accusations against him, and hanged him. A horrid and unheard of barbarity, which nevertheless the suffering king being a man of a generous and undaunted spirit, and of a clear and settled understanding, underwent with a truly grave and royal behaviour. The king of Mexico's misfortunes delivering him into the hands of the Spaniards also, upon articles of being treated like a king. His enemies not finding so much gold in his treasure as they expected, they condemned the king, and one of the chief noblemen of his court to the rack and fire, and tormented them to death. In the same fire, they burned alive at one time four hundred and sixty, and massacred above two hundred thousand Indians in the space of four years.

SINGULAR ADVENTURE OF COUNT GENERAL SAXE.

THE nobleman this adventure happened to was well known at the French Court, under the name of the Count Beaumont. Having intended to pass the winter at one of his country seats, he set out about the month of October, which was very rainy that year. As soon as he reached the frontiers he assumed the privileges of his rank and title. His harbinger always set out some hours before him, to see his lodging, and fit it for the arrival of his master.

One day when the rains had so spoiled the roads that the coach and equipage of the Count could not reach the town he had promised to lodge at, his marshal stopped at a little beggarly village, situated at the bottom of a valley, almost desart, and always full of water; and appointed the Count's lodging at the Curate's, who was very poor. The poverty of this house was the same as in the other houses, excepting that it was something less inconvenient; but there was scarce any shelter from the wind and rain.

When the Count arrived he was received and complimented by the good Curate, who displayed all his eloquence to thank him for the honour he did him in coming to lodge in his humble hut, and in his way made a hundred excuses that his cottage was so ill provided to entertain so great a man. The Count, who was unacquainted with the place, thanked him for his speech, and, after having assured him that he would not incommode him, ordered his postillion to proceed. The Curate, who perhaps wished no better, thought it his duty to use some entreaties to stop him, assuring him, that as poor as his house was, it was the most convenient in the village.

The marshal returned in the midst of these ceremonies and joined his entreaties to those of the Curate, protesting that he had visited all the houses, one by one, and had found none comparable to this—"Very well (says the Count) but why may not I lodge in that castle which I see there, at the other end of the village? whoever lives there I suppose won't refuse me a chamber; go thither in my name; I'll alight here and wait for an answer." "My lord (says the Curate) that castle is not inhabited; this land has been for sale many years; most of the apartments are without doors; however, some rooms are still neat enough, and there are some old moveables." "I don't want so much (says the Count) it is at least a shelter, and there I'll have my bed made." "I would have done it before, my lord, (said the marshal) if I had not been told that you would have been in danger there, because this castle is possessed by spirits and hobgoblins, who make a horrid din there every night. They told me this very minute, that the witches held their last meeting there, and that the master of it, who is in some foreign country, has let his house to the devil." "What, are you drunk?" says the Count in anger: "you talk like a fool—have done with this stuff; I'll lie in the castle; get my bed ready immediately, and in the mean time I'll sup with Monsieur the Curate."—They were forced to obey.

During this interval, the Count desired his company, and an account whence these foolish reports took their rise. The Curate was a good little man, but as ignorant as possible, and extremely credulous. He had every fabulous circumstance by heart, and recited tales of apparitions of every kind, in order to divert the Count from going to the castle. The valet too made his remonstrances in vain—they made no impression. He threw himself at his master's feet to beg him not to expose himself; but dissuasion only confirmed him in his resolves of going to the castle. He set out, and his valet lighted him with a link. The

poor fellow, who was naturally credulous, had his head full of stories, which he had picked up in the town; for every one had his tale, and the whole village attested the truth of them: so that he went with his master as if it had been to an execution.

His fears increased as he approached the castle. It was an old building, moated round, adorned with several ruinous turrets, which made the place disagreeable enough in itself; and its appearance was adapted to inspire that secret horror which generally attends the view of magnificent ruins. Besides by the desertion of its master, this old pile was become the retreat of bats and screech owls. The cries and flutters of these nocturnal animals so terrified the poor fellow, that he thought he had a thousand spirits at his elbow already. But the Count encouraging him by his reasons and example, they came to the chamber where the bed was prepared. Though it was the neatest and noblest apartment, the door could not be shut on the inside.—The Count undressed; but before he lay down, he tied his pistols to his belt, and hung his arms over the bolster. He ordered two lighted candles to be placed in the chimney, and kept two by his bed side. After these precautions, he went to bed, not quite undressed; and his man lay on a mattress brought thither on purpose.

The Count, notwithstanding his bravery, could not sleep; a certain restlessness, consistent with the truest valour, threw him involuntarily into melancholy reflections on the hazards which he perhaps unnecessarily exposed himself to. He had passed two hours thus uneasily, and was going to compose himself, when, about midnight, he fancied he heard a harsh and hollow noise in the further part of the castle, and it was too distant to be distinct. He conceived that this noise must be made by something alive, because, as well as he could tell by his ear, it went round the castle. He thought it at first to be some beast grazing thereabout, with a bell at its neck, but soon changed his opinion: the noise cleared it up as it came near. The Count heard distinctly the steps of one marching gravely, and the rattling of a chain pretty heavy, as he judged by the noise it made on the pavements. This frightful noise entering the apartments, seemed to tend directly to the Count's chamber. He then thought he ought to stand upon his guard, and slipping on his gown and slippers, he threw his belt over his shoulders, and returned into bed, ready for all events.

In the mean time, the noise redoubling upon the stair case, awaked the valet, who, to drown his fears, had gorged himself

with wine over night. The Count could scarce keep him from crying out; for, notwithstanding his drunkenness, he was still sensible of fear: but the Count threatening to break his head with a pistol, if he cried out, he lay still.

The hobgoblin continuing his walks, went through the neighbouring rooms; and having made his tour, groaning most lamentably, he went up two pair of stairs, where the dragging of his chains made a terrible din. This horrible noise, far from intimidating the Count, made him suspect some trick; for he was not at all credulous. Says he to himself, "If they want to murder me, these ceremonies are needless: to be sure, then, they want to frighten me; for I shall never believe that the devil, or any inhabitant of the other world, is come hither purposely to carry on this farce. Let us see then (continues he) the conclusion of this comedy."

The moment he made this reflection, the spirit pushed the door violently, and entered the chamber. His figure was hideous; he seemed all hairy, like a bear, and loaded with chains, which he struck against the walls with horrible groans. He advanced solemnly, towards the mattress where the servant lay. The fellow not daring to cry out, for fear of angering his master, had wrapped himself in his great coat, thinking death unavoidable, either from his master, or from the ghost: which last lifting up his chains, rattled them at the poor wretch's ear, and frightened him into a swoon. The Count having observed this procedure through his curtains, and hearing his man cry out, thought the spectre had offered violence to him. He jumped out of bed with a pistol in his hand, and seizing a candle, ran towards the spirit, crying murder! murder! as loud as he could. The ghost, without surprize, turned himself gravely to look at the Count, and shaking his chains, said to him, "follow me, little mortal!" The undaunted Count, equally desirous of unravelling this business, and troubled at the loss of his servant, whom he thought dead, followed the spectre close, and went down stairs after him, keeping his pistol always in his hand; resolving, however, not to discharge it but in extremity. The spectre came into the court, which he crossed with some precipitation. The count still pursued him through the darkness and horrors of a dismal night. At last they came to the entrance of a very narrow vaulted gallery. There the Count entered too; but there the spirit disappeared, and seemed to bury itself in the bowels of the earth with a terrible cry. A violent wind, which came from under ground, put out the Count's candle, which had survived the open air of the court; and thus he remained

in a strange place, in horrid darkness. The Count transported by his warmth, let off his pistol, advancing forward, and immediately felt himself sink into the region of spectres, to punish his incredulity.

Dangerous as his fall was, he received no hurt by it. The pit was not very deep, and though the manner of his descent was frightful, he could not possibly be killed by it; it was a board so nicely poised, that a foot treading upon either end of it, sunk it immediately, and the person slid down with rapidity on a heap of straw and hay, so that the fall was broke.

[*To be Continued.*]

PROOFS OF SPIRITS AND APPARITIONS IN THE ISLE OF MAN, FROM WALDRON'S SURVEY, FOLIO, 1729.

I HAVE heard many of them protest, says this writer, they have been carried insensibly great distances from home; and, without knowing how they came there, found themselves on the top of a mountain. One story, in particular, was told me of a man who had been led by invisible musicians for several miles together; and not being able to resist the harmony, followed till it conducted him to a large common, where a great number of little people were sitting round a table, eating and drinking in a very jovial manner: among them were some faces whom he thought he had formerly seen, but forbore taking any notice, or they of him; till the little people offered him drink. One of them, whose features seemed not unknown to him, plucked him by the coat, and forbid him, whatever he did, to taste any thing he saw before him; for if you do, added he, you will be as I am, and return no more to your family. The poor man was much affrighted, but resolved to obey the injunction: accordingly a large silver cup filled with some sort of liquor, being put into his hand, he found an opportunity to throw what it contained on the ground. Soon after the music ceasing, all the company disappeared, leaving the cup in his hand; and he returned home, though much wearied and fatigued. He went the next day, and communicated to the minister of the parish all that had happened, and asked his advice how he should dispose of the cup: to which the clergyman replied, that he could do no better than go to the top of the common, and bury the cup in the ground, and take no notice to any body, but return

after a short time, and see if it was there still. The man did as he was directed; but, when he went a second time, the cup was removed, and the grass was carefully replaced.

Another instance they gave me to prove the reality of spirits, was of a fiddler, who agreed with a person, who was a stranger, for so much money, to play to some company he should bring him to, all the twelve days of Christmas, and receiving earnest for it, saw his new master vanish into the earth, the moment he had made the bargain. None could be more terrified than was the poor fiddler; he found he had entered himself into the devil's service, and looked on himself as already damned; but, having recourse also to a clergyman, he received some hope: he ordered him, however, as he had taken the earnest, to go when he should be called: but, that whatever tunes should be called for, to play none but psalms. On the day appointed, the same person appeared, with whom he went, though with what inward reluctance is easy to guess; but, punctually obeying the minister's directions, the company to whom he played were so angry, that they all vanished at once, leaving him at the top of a high hill, and so bruised and hurt, though he was not sensible when, or from what hand he received the blows, that he got home with the utmost difficulty.

Nothing can be more distressing than for parents to lose their children, or have them changed; yet the following facts are established upon such credit, that mothers are in continual terror at the thoughts of it. I was prevailed upon myself, to go and see a child; who, they told me was one of these changelings; and, indeed, I must own, I was not a little surprised, as well as shocked, at the sight: nothing under heaven could have a more beautiful face; but, though between five and six years old, and seemingly healthy, he was so far from being able to walk, or stand, that he could not so much as move any one joint; his limbs were vastly long, for his age, but smaller than an infant's of six months, his complexion was perfectly delicate, and he had the finest hair in the world; he never spoke or cried; eat scarcely any thing; and was very seldom seen to smile; but, if any one called him fairy-elf, he would frown, and fix his eyes so earnestly on those who said he was, as if he would look them through. His mother, or at least, his supposed mother, being very poor, frequently went out a chairing, and left him a whole day together. The neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone; which, whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without

company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable was, that if he were left ever so dirty, the woman, at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety.

A second account of this nature I received from a creditable woman, whose offspring seem to have been devoted to the power of spirits. The fourth or fifth night after she was delivered of her first child, the family were alarmed with a most terrible cry of fire: upon which, every body ran out of the house to see whence it proceeded; not excepting the nurse; who, being much frightened like the others, made one of the number. The poor woman lay trembling in her bed alone, unable to help herself; and her back being turned to the infant, saw not that it was taken away by an invisible hand. Those who had left her, having inquired about the neighbourhood, and finding there was no cause for the outcry they had heard, laughed at each other for the mistake; but as they were going to re-enter the house, the poor babe lay on the threshold; and, by its cries, preserved itself from being trodden on. This exceedingly amazed all that saw it; and the mother being still in bed, they could ascribe no reason for finding it there, but having been removed by fairies; who, by their sudden return, had been prevented carrying it any farther.

About a year after the same woman was brought to bed of a second child, which had not been born many nights, before a great noise was heard in the house where they kept their cattle. (For, in this island, where there is no shelter in the fields from the excessive cold and damps, they put all their milch-kine into a barn, which they call a cattle-house.) Every one that was stirring ran to see what was the matter, believing that the cows had gotten loose: the nurse was as ready as the rest; but, finding all safe, and the barn door close, immediately returned, but not so suddenly but that the new born babe was taken out of the bed, as the former had been, and dropt on their coming in the middle of the entry. This was enough to prove the fairies had made a second attempt; and the parents, sending for a minister, joined with him in thanksgiving to God, who had twice delivered their children from being taken away from them.

But, in time of her third lying-in, every one seemed to have forgot what had happened in the first and second; and, on a noise in the cattle-house, ran out to know what had occasioned it. The nurse was the only person, excepting the woman in

the straw, who stayed in the house; nor was she detained through care or want of curiosity, but by the bonds of sleep, having drank a little too plentifully the preceding day. The mother who was broad awake, saw her child lifted out of the bed, and carried out of the chamber, though she could not see any person touch it; on which she cried out as loud as she could, "Nurse! nurse! my child, my child is taken away!" But the old woman was too fast, to be awakened by the noise she made, and the infant was irretrievably gone. When her husband, and those who had accompanied him, returned, they found her wringing her hands, and uttering the most piteous lamentations for the loss of her child: on which, said the husband, looking into the bed, "The woman is mad! do you not see the child lies by you?" On which she turned, and saw indeed something like a child, but far different from her own, who was a beautiful, fat, well-featured babe; whereas, what was now in the room of it, was a poor, lean, withered, deformed creature.—It lay quite naked, but the clothes belonging to the child that was exchanged for it, lay wrapt up all together on the bed.

This creature lived with them near the space of nine years, in all which time it ate nothing except a few herbs, nor was ever seen to void any other excrement than water: it neither spoke, nor could stand or go; but seemed enervate in every joint, like the changeling I mentioned before, and in all its actions shewed itself to be of the same nature.

But I cannot give over this subject without mentioning what they say befel a young sailor; who, coming off a long voyage, though it was late at night, chose to land, rather than lie another night in the vessel: being permitted to do so, he was sent on shore at Duglas. It happened to be a fine moon light night, and very dry, being a small frost; he therefore forbore going into any house to refresh himself, but made the best of his way to the house of a sister he had at Kirk Merlugh. As he was going over a pretty high mountain, he heard the noise of horses, the halloa of a huntsman, and the finest horn in the world. He was a little surprized that any body pursued those kinds of sports in the night; but he had not much time for reflection, before they all passed by him, so near that he was able to count what number there was of them, which, he said, was thirteen, and that they were all dressed in green, and gallantly mounted; he was so well pleased with the sight, that he would gladly have followed, could he have kept pace with them. He crossed the foot-way, however, that he might see them again, which he did more than once, and lost not the sound of the horn for some

miles. At length being arrived at his sister's, he tells her the story, who presently clapped her hands for joy that he was come home safe; for, said she, those you saw were fairies, and it is well they did not take you away with them.

APPEARANCE TO MR. TORNLY.

AS Mr. John Tornly was walking through King-street, Dublin, about ten o'clock on a Tuesday night, he met a lady who he perfectly knew, being his next door neighbour; he accosted her with the usual compliments, and was answered with a smile, as was common with her: they walked to the end of the street, conversing all the way; she expressed herself very tired. Mr. Tornly asked her if she would ride, and before he gave her time to answer, called a coach, when she got in, and he followed; and as soon as he gave orders to the coachman, they began conversing on different subjects: she said that the coach made her head ache; at which, Mr. Tornly put his head out of the coach, and told the man to stop; but great was his surprize, when recovering his seat, the lady was gone! He jumped out of the coach, looked round him, but could see no appearance of any lady: and what is still more remarkable, the coachman had never seen any lady get into the coach, and expressed his wonder at hearing Mr. Tornly say there was one got in; he said he had heard Mr. Tornly speak several times, but supposed it was to himself. Mr. Tornly then walked home; and to his great astonishment was told that his neighbour's wife, the lady he had seen, was dead but a few minutes, and that before she died she wished much to see Mr. Tornly.

The above fact happened, as near as I can remember, in August, 1787.

A MOTHER'S APPEARANCE TO HER SON WHILE AT SEA.

A WOMAN, who had lived on Rhode-Island, in America, whilst on her death bed, and just before she expired, expressed a desire of seeing her only son, who was then a mariner, navigating in the West-India seas, and of her delivering him a message. She informed the persons near her what she wanted to say to her son, and died immediately. About that instant she

appeared to him, as he was standing at the helm, it being night and bright moonshine. She first appeared on the shrouds, and delivered her message; and afterwards walked over some casks that lay on the deck, then descended regularly to the water, where she seemed to float for awhile, and at last sunk and wholly disappeared. The young man immediately set down the time and day, and the substance of her message, and found, on his arrival at Rhode-Island, that she died at the very juncture when she was seen by him; and that the words she spoke to him, corresponded exactly with those she delivered to the persons around her. This young man had soon after the misfortune to be drowned at sea; perhaps her appearing to him, and sinking in the water, was a forerunner not only of her own but of his death.

RINALDO RINALDINI.

[*Continued from page* 164.]

"AH, where have you been staying?" said she, reclining her head on Violanta's shoulder. "I have been slumbering and had a dreadful dream. Methought he was here; the traitor approached me, and covered my face with his bloody hand. The blood ran from his hand upon my bosom and clothes, and burnt like fire through all my members. The fright waked me, and I thanked the holy virgin that it was but a dream. But this dream has taken a strong effect upon me. Ah, that I may never see that unfortunate man again!"

Violanta. Never?

Dianora. Never. Neither waking, nor in my dreams.

Violanta. Did you not lately say you received certain intelligence of his death?

Dianora. 'Tis true—and I believed it—and it would be well it were so.

Violanta. If you did not wish to see him again, believe it. But that is not so.

Dianora. Oh yes! both for my sake and for his.

Violanta. And for his?

Dianora. Yes, and far more than my own; for the unfortunate man is a—traitor; and traitors deserve death. And he—has long deserved it. He has betrayed me, and his name is—Ah! let us speak no more of him. It was but a dream. He is still far away—he will never return.

Violanta. But if—

Dianora. No no, he dares not return. Nor could I dare to hold any communication with him, for he is a—traitor.

Violanta. But should his repentance—

Dianora. His repentance can never uncommit his crime. He is a great, a dreadful criminal.

Violanta. Oh fear him not. Perhaps he loves you still.

Dianora. But I dare not love him. Oh Violanta! If you did but know—but enough! no more of him!

Dianora now seated herself upon a sopha, and Violanta sat down beside her. After a long pause, Dianora asked, "Have you nothing new to tell me from the great world?"

Violanta. Yes: something that has happened very near us—in the castle itself.

Dianora. What is it?

Violanta. We have a stranger here, who has begged a night's lodging.

Dianora. But he does not know I am here?

Violanta. No:—We granted his request in consequence of his noble appearance.

Dianora. And know you not who he is?

Violanta. He has not yet told us his name.

Dianora. Beware what you do; you know there are robbers about.

Violanta. He has no appearance of a robber.

Dianora. Appearances are deceitful. Yes, Violanta, appearances are very deceitful. Never judge too rashly of the heart by the face. I myself once—robbers may disguise themselves, assume names and titles, and—be upon your guard. Even the dreadful Rinaldini—Ah! heavens! should he—

Violanta. What ails you?

Dianora. My eyes—Ah! my head—

Violanta. My dear countess!

Dianora. Peace! 'tis past—a dizziness—but 'tis gone. Ah! the dream! the dream! put me to bed.

Violanta went into an inner chamber, and Rinaldo returned along the gallery to that of Violanta; where he threw himself upon the sopha, and gave a loose to his tears.

The door opened, and he endeavoured to recover himself.—A maid came in and said, "Sir baron, permit me to show you your chamber." Rinaldo arose and followed the girl, who conducted him to a neat room, where she left him, but soon returned, and laying a cloth set out some cold meat, fruit, and wine.

"Madonna Violanta wishes you a good night," said the girl, and left the room. Rinaldo, however, neither felt any appetite, nor was inclined to sleep. At length midnight arrived, but he was still up and heard a gentle knock at his door. He listened for a while, and heard a louder knock. Upon this he opened the door, and beheld Violanta.

"I am very glad," said she, as she entered, "to find you still up."

Rinaldo. Oh! you find me in a state of restless agitation I cannot describe.

Violanta. You heard our conversation.

Rinaldo. Oh yes, I heard it, and it has almost destroyed me.

Violanta. What do you intend to do?

Rinaldo. She will certainly consent to see me.

Violanta. She has already.

Rinaldo. Indeed!

Violanta. We have spoken long and much of you as I put her to bed. I have by degrees prepared her. In a couple of days, I hope you will be able to see and speak to her.

Rinaldo. Oh, Violanta! how can I—

Violanta. No thanks. I am indebted to you for my life and deliverance—to-morrow we will speak further of this: may the good news I bring you, procure you a night of repose.

She went, and Rinaldo remained in great agitation. At length he was about to undress himself, when he heard footsteps approaching his chamber. They seemed the steps of a man, and loud. They continued to approach. The door opened, and a tall thin figure dressed in black entered the room. A black mask concealed his face, and a hood was drawn over his head. He was girded with a knotted cord, and his feet and hands were naked. This awful figure placed himself over against him, and threatened him with his finger. Rinaldo stood firm, placed his right hand on a pocket pistol, and said, "Who art thou? What wilt thou?"

With a hollow voice, the figure answered, "I summon you to appear within four and twenty hours before the tribunal of the strong judge of truth: the judge of all crimes which are committed in secret, but which are known to him. If you come not you shall be fetched."

"What have I to do with persons unknown?" said Rinaldo; "and who gave you right to call yourself my judge?"

"Your crimes give it us, which give us a right to judge all men."

"Justice does not hide herself in night and darkness."

"'Tis well for you if we do not bring you out to light, where the sword of the executioner awaits you."

"And with you?"

"Repent."

Rinaldo was silent, and pointed to the door. The man in black fixed his eyes on him and said, "You will not come to us voluntarily?"

"No," replied Rinaldo, resolutely.

"Then force shall bring you to us."

"I will expect it. What can you do?"

"Experience shall tell you."

Thus saying, the figure proudly left the room. Rinaldo took the light to follow, and entered the antichamber, where he found the door shut, and could not discover whither the figure had so swiftly gone. He examined every corner with light but saw nothing. He listened, but nothing was to be heard.

Returning to his chamber, he perceived the door of a closet in the antichamber to be partly open, and thinking to find the figure there, opened it suddenly, and saw a skeleton. He started back, and the light fell from his hand.

He hurried into his room, fetched another light, rushed with a pistol cocked to the closet door, and found it locked. In vain did he strive to open it, for it was shut as fast as though it were a solid wall.

Uneasy and alarmed, he took up the fallen light, returned to his room, locked the door and went to bed.

He had no sooner risen on the following morning, than he hurried to Violanta, who was just leaving her room, and told him she was going to Dianora.

"The countess is not well," said she, "and I must not leave her to day for a moment. Meanwhile you shall not want any thing, and I will come to you as soon as I can; though perhaps that may not be till late in the evening or not at all. Be not uneasy, however, and to-morrow, perhaps, we shall see more of each other; to-morrow, perhaps, you may even see and speak with Dianora. Let us hope all will turn out agreeably to our wishes."

Rinaldo, who was but little satisfied with this promise, returned to his chamber. When he arrived at the mysterious closet, he stopped, and examined it closely, but found it still shut fast; and seeing several paintings on the walls he also examined them, and perceived they were a series of pictures representing some secret history. In two of them appeared the black judge he had seen

in the night. In the one he stood threatening with a poignard two lovers who were embracing; and in the other he was in a chapel, where he seized a young lady by the arm who was praying and kneeling before an altar.

The maid now brought in breakfast, which disturbed him in his meditations.

"Have you any monks in the neighbourhood," said Rinaldo to the girl, "who wear black?"

"Yes," replied she, "on the steep mountain beyond the village is a monastery of Carmelites, who wear black."

"Do any of them come here?" said Rinaldo.

"Three times a year," replied the girl, "the alms-gatherer comes to collect the customary alms."

"Are then the Carmelites the confessors of the castle?"

"No; the confessors are the Franciscans, whose monastery is opposite us; with the Carmelites we have no communication."

Thus saying the girl left him, and Rinaldo went to the window more particularly to observe the Carmelite monastery.

Time now began to hang heavy upon Rinaldo; the day departed and evening came; yet Violanta did not appear. At length, however, he received a note from her by the maid, saying, "To day we cannot meet: to-morrow you shall hear more from me."

It was now night, and Rinaldo locked his door. The black messenger of justice did not come!

Early in the morning he arose, and was going to Violanta, when the maid brought him a letter to the following effect:

"I have told Dianora you are here. She has confided her horrid secret to my bosom, and I know who and what you are. Leave the castle speedily. We also have left it, and when you receive this shall be many leagues off. You will not find us; we have taken effectual measures for that purpose. Fly and save yourself. Should the strong judge of truth discover your abode, he will not grant a long delay of liberty. Farewell, thou dreaded proscribed man. May God amend, convert and protect you!

VIOLANTA."

"Am I then every where," exclaimed Rinaldo, "the sport of masks and disguises? Must I every where hide myself in darkness? Does love itself take its flight from my name as from a crime? Away then with me, wretch that I am, into the bosom

of my mother earth!" Thus saying he seized a pistol, cocked it, and held it to his mouth.

His arm sank as though it had received an electrical shock, and the pistol fell from his hand. He turned suddenly round, and the black figure was behind him. He threatened with his finger, and left the room.

As soon as Rinaldo had recovered his surprise, he took his musket on his shoulder and left the castle. He entered a hollow way, and had scarcely advanced a hundred paces when the black figure met him and cried out, "appear."

"Where are you to be found?" said Rinaldo with a resolute voice.

"To the right, on the height crowned with poplars, you will find a chapel. There we are to be found," said he, and passed by Rinaldo with tranquillity. Rinaldo proceeded on his way.

"A mere trick of that old impostor of Fronteia," said he to himself; "whose machine I am, as he has already told me himself. No; I will not come: and if that raven of misfortune appear again, I——"

Here the black figure again stood before him, and said; "What then will you do?"

Immediately Rinaldo seized his musket, cocked it, took aim, and fired at him, but his piece missed fire and flashed in the pan.

The black figure laughed and said; "poor marksman! fire at the crows, not at me. Attempt it a second time and I will crush you to atoms."

"Wilt thou?" cried Rinaldo, raging and beside himself; then threw down his musket, rushed upon him, struck him in the breast, and immediately felt himself seized with gigantic arms, and thrown upon the ground so violently as to take away his senses.

When he came to himself he found his head bleeding, and the black figure had disappeared. His rage deprived him of speech. He started up, took his musket, and hurried with rapid steps away.

He had scarcely gone thirty paces when he perceived by the road side, behind some bushes, a poor, miserable, ragged figure, who, in the moment he saw him, cried out with all his might, "Ah! my dear, good, noble captain!"

Rinaldo started, and approaching him, perceived it was his faithful Ludovico, who instantly endeavoured to rise, while tears of joy flowed down his cheeks.

Rinaldo. Heavens! Ludovico, how you look!

Ludovico. Dreadfully I know.

Rinaldo. How came you into this wretched condition? you look horribly.

Ludovico. I am not only miserable and ragged, but my whole body is bruised and torn to pieces.

Rinaldo. Speak. What has happened to you?

Ludovico. When you sent me into yonder wood to reconnoitre round about the castle of the countess of Martagno, I was proceeding with the utmost prudence, and learnt that the countess was not there, but in another castle, which was described to me, and to which I immediately set off. I presently reached it, and was scarcely a hundred paces from it, when suddenly—the devil knows how he came!—a black man in a mask stood before me.

Rinaldo. How!

Ludovico. As I tell you. He summoned me in a commanding tone before the tribunal of the strong judge of truth in secret. I laughed at him, and as he was rough with me, I gave him a box on the ear. But for this I paid dearly; for the fellow attacked me with the strength of a giant, knocked me down like a sparrow, and buffetted me on all sides till I became almost senseless. He then threw me like a bird or a rabbit over his shoulder, and dragged me to a chapel, before which he threw me down like a wallet. The door of the chapel immediately opened; two fellows in black came out, dragged me in by the legs, and threw me into a dark room. There I lay two days on a handful of straw, with no food but bread and water, and of that very sparingly. At length I was taken out, and carried before three men in masks, who sat round a table covered with black, and surrounded with human skeletons. They called themselves my judges, and told me I was a villain and a robber, and so forth. I thought it wisest to hold my tongue. At length they said though I had already too long deserved a halter, they would not hang me for my past crimes, but that I should be condemned to a general penance. With this sentence I was taken away and stripped by four executioners, who flogged me 'till I was covered with blood. This was repeated every day; and the rascals laid on so unmercifully, that their lashes almost went to my bones. At length there was no more flesh for them to cut; so this morning they turned me out of the chapel. I have crawled hither, but can crawl no farther.

Rinaldo. How! and this penance I too was to have undergone?

Ludovico. You! God protect you and all men from it!

Here Rinaldo related to him what had happened to himself, and Ludovico crossed himself with wonder, till Rinaldo at length exclaimed, "Come and let us set their nest on fire."

He had scarcely uttered these words when the black magician stood before him, and thundered out to him; "Wretched worm! have you not yet sufficiently experienced the strength of my arm? Must I totally annihilate you?"

Rinaldo rushed upon him like a madman with his poignard, but the black man eluded him. Rinaldo collected all his strength, seized him with his left hand, and with his right struck his poignard at his breast. The stroke gave a hollow sound, and Rinaldo perceived he had struck upon a breastplate. He struck again and pierced his arm. The black man bellowed aloud, tore himself from him with gigantic strength; pushed Rinaldo back so artfully that he fell, and then with rapid step took to flight.

"Death and damnation!" cried Ludovico, "what will become of us, if that sorcerer brings his party out against us?—They will beat all our bones to a jelly."

Meanwhile they heard the tinkling of bells, and saw half a dozen muleteers coming down the hill with about thirty unloaded mules to fetch salt from Saldona. When they approached, Rinaldo accosted them, and pointing to Ludovico, asked if they would not let that poor fellow, who had been maltreated by robbers, ride on one of their mules, and he would pay them himself?

"If you will pay for him, the man may ride," said the chief of the party; "but he might also ride if you did not pay; for we are Christians and not heathens. Those rascals of Rinaldini's band make a great number of unfortunates. We have given assistance to a great many more who lay upon the road, plundered, naked and half murdered."

Ludovico who was very happy to find himself so strongly escorted, was tied on a mule, after which the cavalcade proceeded and Rinaldo continued conversing with his new companions.

Rinaldo. You talk of Rinaldini's band! Is it not entirely exterminated?

Muleteer. By no means. What is cutting a couple of dozen of such fellows to pieces? They grow up like mushrooms.

Rinaldo. Is not Rinaldini himself long ago shot dead?

Muleteer. Ay, that is the common cry; but it is not true.—Nor will he soon be taken.

Rinaldo. Why not?

Muleteer. Humph!—Can't you guess? He has a charm, that is certain. He is proof against both lead and steel; and

some say he can make himself invisible. That, however, I will not assert; but it is certain they cannot keep him when they have him. For if he is taken he is instantly at liberty again. He is certainly a fine bold fellow, but I would not be in his skin; for what will be the end of it? By and by the devil will come and tell him his time is out; "there is the contract—march, come along with me;" and so he will twirl him over his shoulders in a twinkling.

Rinaldo. You don't imagine——?

Muleteer. Yes, he has certainly a contract with the devil, otherwise he would have swung, and kicked the air with his legs long ago. But after all he is a most unfortunate man. Of what use to him are all the treasures of the world, since his soul is damned? That is the most valuable of possessions. If he cannot preserve that treasure, I would not give a farthing for all the rest. To live honest and die happy is the best of fortunes. But with Rinaldini 'tis a gay life and a miserable death; which is a sad fate. He cannot sleep so peacefully on his coffers of gold, as I on my pack-saddles and panniers.

Rinaldo. 'Tis said, however, he is very benevolent.

Muleteer. The deuce take his benevolence. He robs first and then gives away. I shall never get any thing by him. God bless and save my hard earned bread. I would not steal, nor deceive any man, even to the value of a farthing.

Rinaldo. 'Tis true he pursues a miserable trade.

Muleteer. He is always at hand, and comes uncalled like crows watching for carrion. He had better have learned some other trade, for he is no fool. Of robbers and their adventures he must know enough, and God preserve all good Christians from such knowledge!

Rinaldo. He himself does not steal any thing.

Muleteer. Some say he is not six and twenty, others thirty, but that is the utmost. He has long been ripe for the gallows. I should like however to see him once; but not to have any thing to do with him as an enemy, for he has too many accomplices.

Rinaldo. Where is his haunt now?

Muleteer. No one knows. He is like nobody, every where at once. Sometimes he goes about as a cavalier, lives in cities, and gallants noble ladies about; but if search is made for him, he is gone in an instant, and no one knows where. He goes about the country in fine clothes, and assumes every shape and appearance. To-day here, to-morrow there, and his band constantly surrounds him.

Ludovico now perceived upon the hill the chapel of the black men. He shuddered from head to foot, sighed deeply, and gave his master a significant look, upon which the latter turned towards it, and seing the chapel, understood his meaning.

[*To be Continued.*]

THE REMARKABLE CRUELTIES OF SOME EXTRAORDINARY CHARACTERS.

AMURATH at the taking of the isthmus immolated six hundred young Greeks to his father's soul, in the nature of a propitiatory sacrifice for the sins of the deceased. And in those new countries discovered in the last age, this practice is in some measure every where received. All their idols reek with human blood, not without various examples of human cruelty. Some they burn alive, and half broiled take them off the coals, to tear out their hearts and entrails; others, even women, they flay alive, and with their bloody skins cloath and disguise others.

The ambassadors of the king of Mexico, setting out to Fernando Cortez the power and greatness of their master, after having told him, that he had thirty vassals of which each of them was able to raise a hundred thousand fighting men, and that he kept his court in the fairest and best fortified city under the sun, added at last that he was obliged yearly to offer the Gods fifty thousand men. And it is confidently affirmed that he maintained a continual war with some potent neighbouring nation, not only to keep the young men in exercise but principally to have wherewithal to furnish his sacrifices with his prisoners of war.

At a certain town in another place, for the welcome of the said Cortez, they sacrificed fifty men at once. I will tell this one tale more and I have done; some of these people being beaten by him, sent to compliment him, and to treat with him of a peace, whose messengers carried him three sorts of presents, which they delivered to him in these terms: "Behold, lord, here are five slaves, if thou art a furious God, that feedest upon flesh and blood, eat these, and we will bring thee more; if thou art an affable God, behold here is incense and feathers; but

if thou art a man, take these fowls and fruits that we have brought thee."

How many millions of men have the Spaniards made away with in America? Bartholomew Casa affirms that in forty-five years they destroyed above ten millions of human souls; an unaccountable way of converting those poor savages to Christianity. These millions were butchered outright, and if we add those who died labouring in the mines, doing the drudgery of asses, oxen and mules, what a vast number will they amount to? Some of them carried burdens upon their backs of a hundred and sixty pounds weight, above three hundred miles. How many of these poor wretches have perished by water as well as by land, by diving so many fathoms deep for the fishing of pearl, who stay there sometimes half an hour under water, panting and drawing the same breath all the while, and are fed on purpose with coarse biscuit and dry things to make them long winded. And if what is reported be true, they hunt the poor Indians with dogs to make themselves sport. A story goes of a Spaniard who to exercise his dog in this game, made a pretence to send a letter to the governor of the next town by an old woman, who being gone a little way off, he let slip his dog after her, who being come near, she fell down upon her knees, saying, "good Seignior dog, Seignior dog, do not kill me, for I am going with a letter to the governor from your master." 'Tis easy to imagine how detestable the Spaniards became to those poor Pagans for these cruelties. There is a story goes of Hathu Cacica, a stout Indian, who being to die, was persuaded by a Franciscan friar to turn Christian, and then he should go to heaven: Cacica asked him whether there were any Spaniards in heaven? "Yes, says the Friar 'tis full of them;" "Nay then, said the Indian, I had rather go to hell than have any more of their company."

Piso, a Roman general, observing a soldier return from foraging without his comrade that went out with him, charged him with his death, and condemned him to die for it. At the moment the executioner was lifting up the ax to cut his head off, the soldier that was missing appears in the place; the centurion bid the headsman forbear, and carried both the soldiers to Piso, to clear him that was condemned; but Piso looking upon it as an affront to his authority, that he was not obeyed; condemned them all three, saying to the first, I condemn thee, because thou wast condemned; to the other soldier he said, I will condemn

thee because thou wast the cause of his condemnation; and thou centurion I condemn for disobeying my commands. So three men lost their lives for the innocent behaviour of one.

During the usurpation of the thirty Athenian tyrants, they behaved themselves with such horrid and inhuman cruelties that they compelled the daughters of some citizens, which they had butchered, to dance before them in the blood of their parents, and pleased themselves with a sight, that would have raised horror in all the world beside.

Four legions of Marius's party having submitted to Sylla, upon promise of their lives, yet he perjured himself, and caused them all, whose number amounted to twenty-four thousand men, to be cut in pieces in a public place, whose cries and dying groans being heard in the senate house, and putting the senators into a dreadful consternation at the dismal noise, Sylla said, "Let us proceed in our business, fathers, it is nothing but the yelling of a few seditious fellows, that are chastised by my order;" which put Lipsius into a wonder, that a wretch could be guilty of such a barbarity, and a greater that he should scoff at it. This Sylla in cold blood killed one hundred thousand men, ninety senators, fifteen of a consular dignity, and two thousand gentlemen.

Mahomet, the first Turkish emperor, was so taken up with the perfections of a beautiful young Greek lady, whose name was Irene, that he spent his whole time in her company, neglecting publick affairs, but hearing his great officers were displeased at it, he summoned them to meet him in a great room, in his palace, and Irene being dressed to the best advantage, he handed her into the midst of the bashaws, who admiring her beauty and charming shape and gesture, condemned themselves for censuring the sultan for doating on so lovely a creature; but the emperor all of sudden twisting one hand in the downy curls of her hair, with the other hand drew his sabre, and with one blow divided her head from her body, leaving all the spectators in a frightful posture at the sight of such a cruel action, committed without any provocation from the innocent sufferer.

Amboyna, a town in the East Indies, situate in an island of the same name, is the market for collecting and buying cloves, and other rich spices. The Dutch grasping at the whole trade of the spicery, have wormed out the Spaniards, and the Portugueze endeavoured to do the same by the English who where

their best friends, and main supports against the Spaniards in the Netherlands. This covetous design caused many bickerings between them, but at length they came to terms of agreement, and the English thinking themselves secure, planted their factories in the town, under the protection of the castle, held and well manned by the Dutch; but before they had lived there two years the Dutch began to attempt their utter extirpation, not by a massacre, for that had been a merciful mischief, but by such horrid, savage and cruel tortures as if they had sucked their malice from Indian tygers, or the worser part of the inhabitants of the infernal regions; for a blacker and more dismal tragedy was never seen or heard of. They pretending that the chief agent captain Gabriel Towerson and the rest of the English factory had conspired to seize the castle, and expel the Dutch out of that island, the Dutch seized the English, and having not other witnesses against them than their rack, they extended their sinews, drew them out full length, disjointed all the limbs of their bodies, and by their water racks making them suck in water with their breaths, they swelled their bodies to a monstrous proportion till their skins were ready to crack, their cheeks blown up like bladders, and their eyes started out beyond their brows: and those whose innocency and courage could not be forced by these cruel torments to accuse themselves of crimes they were no way guilty of, they burnt them with torches under their paps, their arm-holes, elbows, hands and feet, till the moisture which dropped from those burnt parts put out their torches, and made such holes in their sides, that they might have perceived their entrails, though the monsters in cruelty could not discern their innocency, but persevering in their devilish barbarities, threw them into dungeons, where their flesh putrified, and maggots engendered in their sores; which being horrible to express, what was it for these poor innocent Englishmen to suffer? Having thus wearied them out with new and repeated tortures for eight days and nights together, ten of them were executed in March, 1623, there being but twenty English in the whole; the rest with racked, swelled, burnt and macerated bodies, were sent to the English plantations, and so the Dutch seized that whole trade into their own hands, and have kept it ever since; and all this was done at the same time that the English were fighting for the Dutch, at their own doors. The names of the English thus inhumanly treated were Captains Towerson, Tompson, Beaumont, Collins, Colson, Webber, Ramsey, Johnson, Ford and Brown.

A rebellion happened in the reign of king Edward VI. upon the alteration of religion, and the rebels being defeated, what

shameful sport did sir William Kingston make with men in misery, by virtue of his office of provost marshal! One Boyer, mayor of Bodwin in Cornwall had been among the rebels, not willingly, but by constraint. Sir William sent him word that he would dine with him such a day for whom the mayor made an hospitable entertainment. A little before dinner the provost took mayor aside, and whispered in his ear, that there must be an execution that afternoon, and therefore ordered him to cause a gallows to be set up over against his own door. The mayor obeyed his command, and after dinner, the provost took the mayor by the hand, and desired him to lead him to the place of execution; which when he beheld, he asked the mayor if he thought it was strong enough; Yes, said the mayor, doubtless it is. Well then, said sir William, get up and try, for it is provided for you. I hope sir, says the mayor, you are not in earnest? By my troth, says the provost, there is no remedy, for you have been a busy rebel; and so without delay, or liberty to make his defence, the poor mayor was executed. Near that place also lived a miller, who had been very active in the rebellion, who fearing the provost's coming, told a young stout fellow, his servant, that he had occasion to go from home, and therefore willed him, if any gentleman should come a fishing in his absence and inquire for him, he should tell them himself was the miller, and ready to serve them. The provost not long after came, and asking for the miller, out came the servant, saying, sir, I am the miller; upon which the provost commanded his servants to seize him and hang him upon the next tree. The poor fellow hearing this cried out, I am not the miller, but the miller's servant; nay friend, says the provost, I will take thee at thy word; If thou art the miller thou art a busy knave and a rebel, and deservest to be hanged. If thou art not the miller thou art a false lying knave, and canst not do thy master better service than to hang for him, and so without more ado he was executed.

Under the reign of queen Mary I. in June, 1557, in the island of Guernsey, was committed as great an act of cruelty and inhumanity as ever was related. A mother and her two daughters were burnt at the same stake as heretics, and one of them being a married woman and big with child, the violence of the fire bursting her belly, a male child fell into the flame, and was snatched out by one less cruel than the rest; but after they had consulted about it awhile, the infant was thrown in again, and literally baptized with fire.

Pope Sixtus Quintus was of very mean extraction. When he came to the pontificate, he sent to Rome for his sister, who had been a laundress in La Mark, and set her up in great pomp and state; whereupon Pasquin appears, stretching out his arm, holding a foul shirt in his hand, and Marforia asking him the reason why his shirt was so dirty? Pasquin answers, because my laundress is lately made a lady, and I have not yet provided myself of another. This mightily enraged the pope, and the more because he could not readily discover the author of the libel; but at length publishing a proclamation, with a reward of ten thousand dollars, to any person who should disclose the author, and if the person that did it would confess the fact, he should have the money and a pardon for his life, the bait took; for under this temptation the offender went to the pope, and confessed he was the man that did it. The pope commands his treasurer to pay him ten thousand dollars in his sight, which the man having received, and inwardly applauding the success of his wit for thus enriching him; the pope said, "You have been a villain, but I must be as good as my word. You have your money and shall have a pardon for your life; but that shall not deprive me of the power to cut off your ears, your nose, and your right hand, and also to pull out your tongue and your eyes;" which was accordingly executed with great severity.

The Athenians condemned and executed ten of the principal commanders in their army, when they returned with a glorious victory, for no other reason, but because they had not buried the bodies of the soldiers that were slain in the fight, though the sea was so rough and tempestuous it was impossible to do it. Ungrateful people, to exercise cruelty, instead of honouring and rewarding virtue.

Amurath III. emperor of the Turks, succeeding his father Selymus, after he had appeased the Janisaries by augmenting their pay and privileges; he caused his five brothers, Mustapha, Solyman, Abdulla, Osman and Tzihanger, to be strangled in his presence; at the notice of which his mother being overcome with grief, stabbed herself to the heart with a dagger, and died immediately. To deal thus with brothers, I know, is the custom of the Turkish Sultans, to secure their own quiet, but that usage cannot exempt it from cruelty.

Morat, or Amurath IV. the eleventh emperor of the Turks, took so much pleasure and delight in acts of cruelty, that he caused a

man and woman to be impaled alive, the one for selling, and the other for smoking tobacco. He often walked the streets by night, and meeting two women wandering in the dark, he caused them to be cut in pieces; and, which is still as cruel, he put his cook to death for not seasoning his sauces according to his palate.

After the protestants of France for some ages had with their blood asserted the rights of their kings, set and kept the crown upon their heads, they met with no other returns but grievous sufferings for their religion; for the whole kingdom, every town and city, and corner of the land, have been eye-witnesses to the artifices and violences used to oblige them to renounce and abjure that truth, that they were persuaded of in their consciences, and such inhumanities have been put in practice for that intent, that foreign nations will now scarce believe, and future times will judge to be but romance: particularly in the reign of king Louis XIV. they have been handled by his dragoons, and other wicked and cruel agents, worse than enemies, who after quarter is granted, are treated with civility, but these poor protestants have met with no other civilities than that of brutes. Their houses were rifled, their wives and daughters ravished, their bodies forced to endure all the torments that they could contrive to oblige them to comply with what they thought in conscience, and could prove from the sacred text, was idolatry. Nothing was left unattempted that nature could afford, or wicked art invent, to force them to a necessity of yielding: They pulled them by the hair of their heads, plucked off the nails of their fingers and toes; they pricked their naked bodies with pins; they smoked them in their chimnies, with wisps of wet straw and hay; they threw them into fires, and held them there till they were almost burnt; they slung them into wells of water, dipped them in ponds, and multitudes were beaten and tormented to death in a most unmerciful and cruel manner. Divers were hanged up upon gallows, and others broken upon wheels: Nay, the hatred and cruelty of their enemies pursued many beyond death, by causing their mangled bodies to be cast with indignation into lakes and dunghills, and many to be left unburied.

In March 1703, an assembly of the protestants in the Cevennes were privately gathered together in a remote and retired place of the mountains of Lauseve, to offer up their prayers to God, where the Abbot of Cheylar with soldiers soon dispersed them; some they killed, others they took and hanged in the same place, others they carried away prisoners to a neighbour-

ing town called Pont de Monvert, where they were shut up in houses, with a purpose to execute them the next day for public example. Such as fled and escaped the fury of the soldiers, knowing what they were to expect from the inquisition of this merciless Abbot, consulted together, and gathered into a body that night, to prevent the hanging of their brethren: they assaulted and broke open the houses, where they freed them from their imprisonment; and the Abbot fearing some violence, as well he might, leapt out of a window, and broke his neck. In this fury, about seven or eight of the Abbot's men were killed in making resistance.

Since the Mareschal Montrevel came against them, many strange barbarities and cruel executions have been done by his orders, upon men, women and children of these poor people.—His burning about five hundred men, women and children, that were met together in a mill to pray and sing psalms; his cutting the throats of about four hundred at Montpelier of the new converts, for being disaffected, and his drowning their wives and children near Aigues Mortes, has rendered his name odious in those parts, and encreased the courage and number of the malecontents, who at the writing hereof were said to be twenty thousand strong, and firmly resolved to vindicate the rights and privileges of subjects against the unsufferable tyranny and oppression of their cruel monarch.

AN ACCOUNT OF AN EXTRAORDINARY JUBILEE.

TIMURBEK, known commonly by the name of Tamerlane, resolving before he made his intended expedition to China, to marry his grand-children, ordered a grand jubilee or feast to be made in the plain of Khani Gheul (that is, a mine of Flowers) whither he went to lodge on the 17th of October, in the year 1404. The governors of provinces, generals and great lords of the empire, assembled in this place, and pitched their tents in order. People from all parts of Asia repaired to behold this solemn rejoicing; where all sorts of diversions were exhibited, and the richest curiosities sold in magnificent shops. There was built an amphitheatre, covered with brocade and Persian carpets, furnished with seats for the music, and places for the buffoons and jesters to shew their skill. There was another amphitheatre for all sorts of tradesmen, and a hundred of a different manner filled

with those who sold fruit, each of whom had a kind of garden of pistachios, pomegranates, almonds, pears and apples. The butchers dressed up skins of animals in very ludicrous figures.—Women imitated speaking goats with horns of gold, and ran after one another. Some were dressed like Fairies and Angels, with wings; whilst others assumed the appearance of elephants and sheep.

The skinners also appeared in masquerades like leopards, lions, tygers, foxes, with whose skins they were covered. The upholders made a camel of wood, reeds, cords and painted linens, which walked about as if alive; and the man within it, drawing a curtain, discovered the workman in his own piece. The manufacturers of cotton made birds of cotton, and a high tower of the same material, with the help of reeds, which every body imagined to be built with brick and mortar. It was covered with brocades and embroidered work, carried itself about, and on its top was placed a stork. The saddlers shewed their skill in two litters, open at top, carried on a camel with a beautiful woman in each, who diverted the spectators by actions with their hands and feet. The mat-makers gave as a proof of their dexterity, two lines of writing, in Kusick, and other large characters worked with reeds.

Thus every one contributed to celebrate the marriage of the young Princes. The astrologers having chosen a happy moment, the first officer of the household drew the curtain of the imperial gate. The kadis, sheriffs and doctors of the empire, met the emperor; and having agreed on the articles of marriage, the great doctor read them to the assembly. The Grand Kadi received the mutual consent of the parties which he registered; and then, according to the Hanafiyan rites, joined the princes and princesses together in marriage, on whom every one sprinkled gold and precious stones.

The emperor being seated on his throne, the banquet was served up to the brides, and other ladies of the court, by the most beautiful young women of his Saray, who had on crowns composed of flowers. The princes of the blood, great lords of the court, and foreign ambassadors, were seated under a canopy, supported by twelve columns, and distant about a horse's course from the nuptial-hall. Here were ranged earthen urns, with strings of precious stones about them, filled with gold and silver pilasters, on the tops of which were cups of gold, agate, and crystal, adorned with pearls and jewels; all which vessels were presented on salvers of gold and silver to those who drank; the liquors being kammez (made of mare's milk) oxymel, hippocras,

brandy, wines and the like. It is reported, that the wood of several large forests was cut down to dress the victuals for this banquet. There were tables furnished in different places throughout the whole plain, and flaggons of wine set near them, with numberless baskets of fruit. Besides these preparations for the court, there were jars full of liquors ranged all through the plain for the people's drinking; and that their joy might be complete, they were allowed to pursue whatever pleasures they thought fit, without any restraint, by proclamation in these terms:

"This is the time of feasting, pleasure and rejoicing. Let no person reprimand, or complain of another; let not the rich insult the poor; nor the strong the weak; let no man ask another, why have you done this?"

The elephants with thrones on their backs were drawn out on this occasion. When the feast was over, a vast quantity of curious moveable goods was, according to custom, laid upon mules and camels for the new-married princes; among which were all sorts of rich habits, crowns and belts set with precious stones.—The mules had coverings of sattin embroidered with gold; and their little bells as well as those of the camels were of gold.—This pompous equipage passed before the admiring people. The bridegrooms, with their brides, were cloathed nine times in different habits, set off with crowns and belts. Each time they changed their dress, they paid their respects as usual to the emperor; while the ground was covered with the gold, pearls and precious stones, which were sprinkled on them, and became the perquisite of their domestics. At night illuminations were made with lanthorns, torches and lamps; and the new-married princes entered the nuptial-chamber. Next day Timur honoured them with a visit at their respective apartments, accompanied by the empresses and great lords of the court. Nor were the rejoicings confined to Khani Gheul; for there was not one place in the whole empire, where the sound of drums and trumpets was not heard.

This jubilee lasted two months; after which the assembly was dissolved, and the licence which had been granted during the feast recalled: so that for the future no person was allowed to drink wine, or commit any thing unlawful. After this, Timur made a memorable speech to this effect:

"My heart hath hitherto been set upon enlarging the limits of my vast empire; but now I take up a resolution to use all my care in procuring quiet and security to my subjects, and to render my kingdoms flourishing. It is my will, that private persons address their petitions and complaints immediately to myself; that

they give me their advice, for the good of the Mussulmans, the glory of the faith, and the extirpation of the wicked disturbers of the public quiet. I am unwilling at the day of judgment, that my poor oppressed subjects should cry out vengeance against me. I am desirous that any of my brave soldiers, who have so often exposed their lives in my service, should complain against either me or fortune; for their afflictions touch me more than they do themselves. Let none of my subjects fear to come before me with their complaints; for my design is, that this world should become a paradise under my reign; knowing that when a prince is just and merciful, his kingdom is crowned with blessings and honours. In fine I desire to lay up a treasure of justice, that my soul may be happy after my death."

Timur then retired to his closet, where he thanked God for his favours, in raising him from a petty prince, to be the most mighty monarch in the world; in giving him so many victories and conquests; maintaining him in sovereign authority, and making him his chosen servant.

UNPARALLELED BRAVERY IN THE GOVERNOR OF A FORTRESS, AND HIS WIFE.

IN the war which the Turks waged against John Sobieski, king of Poland, the Turkish vizir, having met with bad success, resolved to finish the campaign with some important blow; he therefore attempted the taking Trembowla, a fortress (at the entrance of Podolia) with large and strong outworks hanging upon a rock, the access to which is practicable only in one place, which leads to a little plain covered with a thick wood. In order to succeed the sooner in his design, and spare the blood of the Janizaries, he made use of art before he had recourse to violence. He was uneasy at the reputation of the governor Chrasonowski, a renegado Jew. The vizir employed a Polish prisoner, Makowiski, to represent to him by letter, that it would be rash to persist obstinately in the defence of a place that must infallibly be taken; and that he ought rather to think of deserving the victor's mercy than provoke his indignation. Chrasonowski returned a double answer; one to Makowiski, in these terms; I am not surprised, that being in irons, thou hast the soul of a slave; but what astonishes me is thy daring to talk of the vizir's clemency, after what has happened to several places and thyself. Farewell! All the harm I wish thee is, that thou mayest live long in the infamy and

servitude thou deservest: death would be to thee a blessing; but thou hast not the courage to confer it upon thyself. The answer to the vizir was not less haughty: Thou art mistaken if thou expectest to find gold within these walls; we have nothing here, but steel and soldiers; our number indeed is but small, but our courage great. Do not flatter thyself that we will surrender, for thou shalt never take us till we have all breathed our last. I am preparing to give thee another answer, by the mouth of my cannon. The vizir, foaming with rage, ordered the place to be battered with all imaginable fury. The place defended itself beyond what could be expected; and the wife of the Jewish governor made great havock of the Turks in sallies conducted by herself, filled up their trenches, and fought upon the breach. But what can the brave do, when the timid are more numerous, and want only to surrender? Chrasonowski had the same inconvenience to struggle with, which had been the destruction of des Auteils and Sbaras. The nobility who had taken refuge in the place, seeing a breach made which grew wider every hour, and dreading the implacable fury of the vizir, if they stood a storm, lost all courage. Their despair was the greater, as they expected no relief; but they were mistaken in this particular, for the Lithuanian army had at length joined the Poles in the camp before Leopol. The king was upon his march; and by calling in, upon the way, the small body under Sablonowski, his strength amounted to thirty-three thousand men; but, as there was no news at Trembowla of this relief, it had no effect in the present critical conjuncture. Instead of continuing to defend themselves, as they had hitherto done, the nobles communicated their apprehensions to the officers of the garrison. The Jewish heroine heard their consultation, in a place where she was not perceived. It was absolutely determined to surrender. She instantly flew to her husband upon the breach, and acquainted him with it in the thickest of the fire. The brave governor ran to this assembly of cowards: it is by no means certain, said he, that the enemy will overpower us; but it is absolutely so, that I will blow you up in this very room, if you persist in your base design. There are soldiers at the door with their matches lighted, on purpose to execute my orders. The prospect of inevitable death put arms again into their hands, and they endeavoured to wipe off this stain. The vizir was not ignorant that John was marching to relieve the town, and therefore hastened his attacks. The place had already stood four assaults; and Chrasonowski himself trembled for the fifth. His wife mistook this just concern for a mark of weakness that boded no good. A woman, who has once got over the natural timidity of her sex,

becomes more than man. This Roman of the North, armed with two poniards, said to her husband, "One of these is destined for thee, if thou surrenderest the town; the other I intend for myself." It was in this moment of distress that the Polish army arrived. The vizir raised the siege, not daring to try his fortune against that of John; but he was forced to it in the event, because he took his measures too late. He repassed the Janow, a river near the town, with all haste; but half his army being still on this side the river, John attacked it, crying out to the foremost squadron, that he required nothing of them, but what he would set them an example of himself. The battle lasted a great while; and the Turks having lost between seven and eight thousand men, retired under the cannon of Caminier. The garrisons of the places which the Turks had taken, did not wait for the vengeance of the Poles, but abandoned them to go and rejoin the army. Trembowla owed its deliverance to the intrepidity of Chrasonowski, and gratefully confessed it. He himself was raised to military honours; his wife contented herself with the applauses of the nation; and the soldiers were rewarded with money by an indigent republic.

A WHIMSICAL WEDDING, AT ST. CLEMENT'S CHURCH.

THE anxious bride was detained by her lingering lover, in the vestibule of Hymen. A motley group of impertinent lookers-on were much diverted by the nymph's impatience. At length the bridegroom arrived, not in a wedding garment, but, being a coal-heaver, in the dusky apparel of Nox and Erebus, the parents of one of the Cupids!

Black was the cloud which overhung the hymeneal scene. A wrangle commenced; the mob smiled; the fair one was abashed. Much courtship was renewed; much persuasion urged by interposing friends, to lead the affronted fair to the altar—with a tittering mob at her heels.

The clerk simpered, boys and girls giggled; divinity scarce retained its gravity. The solemnity, though not very solemn, was solemnized. The parties with trembling hands paid the fees and withdrew. The unfeeling rabble still followed. What could be done in this ridiculous dilemma? Whither could the luckless couple fly?

Women only are quick at expedients. The bride had no sooner got clear of the sacred walls, than she made precipitate flight

through Wych-street, with many doubles to elude her cruel persecutors. A thousand followers pursued, amongst whom the panting husband was not the slowest. The chase was hot—the hubbub universal. But there being no golden apples in her way, the light legged Atalanta soon outstripped her pursuers, and escaped.

This is no forfeiture of the Flitch of Bacon. The quarrel happened before marriage, and Dunmow must find out what shall happen after!

THE NATURE OF THE FOSSIL ASBESTOS,

Ascertained by the discovery of an artificial substance perfectly like it, lately made in France by Mr. Turbeville Needham. From the Philosophical Transactions.

THE Asbestos, or Amianthus, is an incombustible substance, divisible into fibres, of which a kind of linen has been made that suffers no damage by fire. The proprietor of a forge in some part of France, not named, upon taking down his furnaces to repair them, found a great quantity of this substance at the bottom, which, like the native Amianthus, was capable of being manufactured either into incombustible linen or paper. Upon a farther inquiry, he discovered that both this and the native Asbestos, is nothing more than calcined iron, deprived of the Phlogistic, and that uniting the Phlogistic with this, or the fossil Amianthus, he can restore it at any time to its primitive state of iron.

Does not this, says Mr. Needham, with the discovery of lava, pummice stones, iron in a perfect state, and many other traces of fire observed in most of the mountains, particularly in all the great chains, and remarkably in all those under the equator, which are the highest on the globe, seem to indicate, that the dry land, with all its eminences, was originally raised out of the waters by the force of subterraneous fire?

DESCRIPTION OF A WHITE EARTH OF WHICH BREAD IS MADE. FROM THE GERMAN EPHEMERIDES.

IN the lordship of Moscaw, in the Upper Lusatia, a sort of White Earth is found, of which the poor, urged thereto no doubt,

by the calamities of the wars in those parts, now make bread.—It is taken out of a hill where they formerly worked at saltpetre; when the sun has somewhat warmed this earth, it cracks, and small white globules proceed from it as meal; it does not ferment alone, but only when mixed with meal. M. Sarlitz, a Saxon gentleman, was pleased to inform us, that he has seen persons who in a great measure lived upon it for some time; he assures us, that he procured bread to be made of this earth alone, and of different mixtures of earth and meal, and that he even kept some of this bread by him upwards of six years: he further says, a Spaniard told him, that this earth is also found near Gironne in Catalonia.

AN ACCOUNT OF A BURNING WELL,

At Broseley in Shropshire; being part of a letter from the Rev. Mr. Mason, Woodwardian professor at Cambridge, and F. R. S. dated June 18, 1746.

AT Broseley in 1711 a well was found, which burned with great violence, but it has been lost many years. The poor man in whose land it was, missing the profit he used to have by shewing it, applied his utmost endeavours to recover it; but all in vain till May last, when attending to a rumbling noise under the ground, like what the former well made, though in a lower situation, and about thirty yards nearer to the river, he happened to hit upon it again.

That you may have some notion what it is, I will lay before you such an account of it as the cursory view I had will permit.

The well for four or five feet deep is six or seven feet wide; within that is another less hole of like depth dug in the clay, in the bottom whereof is placed a cylindric earthen vessel, of about four or five inches diameter at the mouth, having the bottom taken off, and the sides well fixed in the clay rammed close about it. Within the pot is a brown water thick as puddle, continually forced up with a violent motion, beyond that of boiling water, and a rumbling hollow noise, rising or falling by fits five or six inches; but there was no appearance of any vapour rising; which perhaps might have been visible, had not the sun shone so bright.

Upon putting down a candle at the end of a stick, at about a quarter of a yard distance, it took fire, darting and flashing in a violent manner, for about half a yard high, much in the manner of spirits in a lamp, but with greater agitation. The man said that a tea kettle had been made to boil in about nine minutes time, and that he had left it burning forty-eight hours together without any sensible diminution.

It was extinguished by putting a wet mop upon it, which must be kept there a small time; otherwise it would not go out.—Upon the removal of the mop there succeeded a sulphureous smoke, lasting about a minute, and yet the water was very cold to the touch.

The well lies about thirty yards from the Severn, which in that place, and for some miles both above and below, runs in a vale full 100 yards perpendicular below the level of the country on either side, which inclines down to the vale at an angle of twenty or thirty degrees from the horizon, but somewhat more or less in different places, according as the place is more or less rocky.

The country consists of rock, stone, earth and clay; and as the river, which is very rapid, washes away the soft and loose parts, the next successively slip into the channel, so as by degrees and in time to affect the whole slope of the land; and as the inferior strata yield coal and iron ore, their fermentation may produce this vapour, and force it to ascend with violence through the chinks of the earth, and give the water the great motion it has. This might be obstructed in one place by the forementioned subsiding of the sloping bank, and might afterwards find vent in another, in like manner as happened at Scarborough a few years since.

WONDERFUL HEN.

[FOR THE MAGAZINE OF WONDERS.]

IN April, 1798, at Clarkestown, in this state, (N. Y). at a house belonging to the Widow S—— there was a hen, that, in twenty-eight hours laid eleven eggs, and in thirty one hours laid fifteen. The fall before it was a small chicken—got one leg froze off, and all the toes of the other foot; it could not walk but flutter along. This is a fact, and the eggs have been seen by a

number of people: Doctor Cornelison, and many respectable persons in the town can attest the truth of this singular circumstance.

S. S.

HINTS TO YOUTH, MORE USEFUL THAN WONDERFUL.

[A descant on the Antient Morality of Greece.]

Let the Supreme Being be the first and chief object of your adoration, and his works both your delight and your unremitting study; he is the ancient of days, who had neither beginning nor birth; the source of wisdom, power and goodness; who doth what he pleases in heaven, and who by his providence, founded on general but unalterable laws, rules and manages the affairs of men. On every occasion, therefore, God is to be acknowledged by the inhabitants of this world, whose wisdom and felicity will consist not a little in their uniformly resolving their wills into his, as far as it can be learnt, and consulting him on every emergency, whether ordinary or extraordinary. What succeeds with you, ascribe to the divine agency, and whatsoever it be in which you fail, conclude it to be for your real interest upon the whole. Be not religious by fits and starts, but persevere in the practice of piety; in the amending of your heart, as well as in the improvement of your understanding; and in the subduing of your passions, as well as in the conciliating of your affections. Remain assured, that the more you study the dispensations of providence, the greater will be both your present enjoyments, and your chance of future fame.

See that the desire of enriching, and of adorning your minds, far exceeds the care you take for the beautifying and the preserving of your bodies. That you may do this with propriety, first be at pains, judiciously to ascertain the difference and value of the one from the other. Your soul is a particle of the divine nature, allied to heaven, fitted for its enjoyments, and connected with its inhabitants. Your body, on the contrary, sprang from earth, is cemented by corruption, and naturally drags to mean pursuits. Prefer the worthier, especially in a case of such moment to yourselves. He most deserves the favour of God, who watches the closest over, and is the most eager to improve, what is dearest to *him* upon earth.

Pay the deserved returns of grateful respect, uniform obedience, and cheerful assistance to your parents, and by imitating their virtues in your own conduct, prove yourselves their legitimate offspring. Their faults conceal; and in proportion to their obvious number, try to multiply in yourselves the opposite virtues, not knowing, but even they may, if you are withal prudent, be allured by the example. At any rate no deed of theirs will excuse your neglect or disobedience. Admit them to be undeserving in the eyes of others, they ought never to be so in yours; nor can your filial duty wear a more amiable appearance, than when exerting itself under the infirmities of their temper, or their age. Your having paid this duty, may prove one cause why you shall receive it in your own turn: and where this affection is wanting, you seldom, if ever, can find another virtue resident.

Knowing that the happiness of society entirely depends upon the wisdom of its laws, with the due execution of them, contribute all in your power to the peace of that in which you live, by acting in every respect agreeable to its peculiar institutions, and to the rank you hold under these; allow them not to be hurt, weakened, or infringed with impunity, by any faction from within, or enemy from without; but consider the violator of them, or the encroacher on the rights and property of the community, as your foe, nor spare him, because his station may dazzle you, or his subtilty offer you presents. Beyond thy life or fortune love your country, nor refuse thy blood, when her honour or her interest demand it. Value not private loss in comparison of public gain, should they stand in competition; sacrifice all tender or personal attachments to public concerns.

Whilst you obey the higher powers, those who are in authority over you, be acute in perceiving where respect and reverence is particularly due, and then be diligent in payment of it. Among you let the hoary head meet with honour, and the feeble feet of age with support, because with the aged dwells wisdom, and from their experience, you may with safety and more certainty, learn the maxims of prudence, in connection with the means of living tolerably happy and contented. Self-interest is also promoted by such compliance, seeing the alacrity with which you discharge this, becomes the motive, why, in an after period, it will be readily paid to yourselves.

Since the number of assumed characters in the world is great, and the difficulty to distinguish real ones equally so, be not rash in forming friendships, lest your disappointment in the alliance, prove the source of your bitterest woes. Weigh the professions of men well, before you trust to them; and make use of the differ

ent scales, furnished by the passions, with the latent ideas of self-interest: muse on the private and the general views of mankind, ere you fix the weight of particulars. Friendship scarce ever is the child of familiarity, yet that of thousands has no other support; whence we need not wonder at its speedy dissolution. Should you, however, be fortunate enough to secure a friend, beyond every earthly boon, prize the acquisition: enter with unaffected joy into his joys, and if you cannot prevent or immediately remove his distresses, or his misfortunes, whether in mind, body or estate; cheerfully bear if possible a more than equal part of them. Consider a sure friend, a tried friend, as the best panacea heaven ever sent on earth for human afflictions, as the only evergreen of mortality, and as the one half of your own soul, dear as its own interests, and to be attended to with equal concern. Not only bear with his foibles, but excuse his temper, and even struggle against his passions, so long as you doubt not the rectitude of his heart, and the sincerity of his attachments. Reproach him not, though he recede from these a little, nor ever part with him, but for the most urgent reasons; which neither your judgment, nor your feelings, in any succeeding period may accuse.

Train up your children in the habits of virtue and goodness, by your example and your precepts. Recommend wisdom as their highest attainment; as their noblest pursuit; and stimulate them to search for happiness, in the paths of understanding. For this purpose, give the best education you can, and with tenderness, yet extreme care, teach their young ideas how to shoot, and give the most pleasing bias to their expanding affections. Let your management of them be regulated in a great measure by the peculiarity of their genius and constitution; otherwise you may blast your own fondest hopes, and lay the seeds of their ruin and misery. Early impress them with religious ideas; with notions of benevolence to their fellow creatures; what they want in power let them supply in pity: of usefulness to the community to which they belong, and of a due subordination to the laws under which they live.

Consider the name of relative duties, and invariably discharge them as if you were the *receiver*, not the *giver*. If a *ruler*, use moderation, and be more solicitous to pursue useful, than new or singular plans: account to your conscience for the exercise you make of the authority vested in you. If you are among the *ruled*, rather bear with what may be somewhat hard, than by your refractory temper, or too keen spirits, cause those commotions subversive of regularity and good order, whose issue you

must be ignorant of, and which it is far easier to raise than to subdue.

If a husband, be industrious, frugal, tender and chaste. If a wife, be obedient, discreet, prudent and exemplary. If a master be gentle and easy. If a servant, be faithful, diligent and watch for your master's interest, as if it were your own.

Avoid idleness as the cradle of vice, for it is not more injurious to your body, than noxious to the faculties of your mind. Set not your hearts upon riches, but love the golden mediocrity. Should wealth abound, contend for praise by seeking out virtue in distress, relieving it, and on every occasion be proud, without letting that pride be seen, much less avowing it, to do the most friendly and benevolent actions. If poor, display the fortitude of your mind, together with the wisdom of your experience, by a calm resignation to your lot; and the integrity of you heart, by taking no unjust, or indirect means, to better your condition. Minutely survey every thing, cautiously bear every thing; but put a strict bridle upon your tongue, for wickedness and mischief generally owe their birth and progress more to words than to deeds. In proportion as you are guarded in your own quiet, will be the respect which others will pay to you.

Above all things, entertain the highest regard for truth, therefore be honest in your transactions, faithful to your engagements, and true to all your promises. Abhor dissimulation, yet be neither subtle nor simple. Reveal not what is committed to your bosom; and carefully avoid the times or circumstances, whereon you are apt to be the least upon your guard. Form your opinion of others, from their real worth and character; not from the blood in their veins; the honours they may have obtained; their rank in life, or from their vast possessions.

View ingratitude as the basest of crimes, and of course the strongest mark of a vicious character; being assured, that in the breast where it reigns, no amiable quality ever did, or could dwell. Examine well the company you keep; for not only their manner but their principles will soon be yours. Give no ear to slander, because when once your understandng admits the baneful poison, your tongue will insensibly learn to disseminate it.

Seeing mankind for the most part are too little disposed to candour and to compassion, conceal your domestic or private misfortunes; for your disclosing them even to a supposed friend, may only serve to unveil their flimsey pretences; your very woes they may insult; knowing where you are embarrassed, they may increase your embarrassments; and maliciously and wantonly enlarge the wound of which you have too easily apprized them.

Whatever be the usage you receive from others, never let hatred settle in your heart; avoid ostentation, with every mean pleasure, and let temperance preside over your every meal. Shun an inquisitive person; keep much at home; and prudently divide your time between action and contemplation.

Such is the scope of the moral precepts of the Seven Sages of Greece, which, as has been already observed, philosophers of a certain cast, will judge perfectly adequate for every purpose of public and private felicity; while others will esteem it deficient in some of the most interesting and essential articles.

FIDELLO.

PANEGYRIC ON WOMAN.

THAT man has been the happy and willing slave of the woman ever since the commencement of time, is a truism that will not admit of denial; and equally so, that his truest felicity and comfort consists in continuing in that delectable and enchanting state while the world exists. Its existence must terminate with that of woman; there cannot be any world without her; she is its pillar and support, its sun and permanent basis. To all lovely, charming women, under the Supreme Being, we owe our existence. We acquire life from her sweet, tender body; we are the offspring and fruit; are brought into the world, and shewn the light of day by her tender fostering care; we are nourished and nurtured in childhood by her never ceasing assiduity; and we are reared to manhood by her unwearied attention, and anxious solicitude.

Grant me but life, good Heaven, and give me means
To make this wond'rous goodness some amends,
And let me then forget her if I can!

None can, I hope, be surprized at the natural ascendancy which this angelic object has justly acquired over our hearts and inclinations: should that ascendancy ever decline, man becomes an uncivilised savage. The fair alone doth inculcate civilization and endearing attractions in our natures. They harmonize the manly soul.

I could say much more Mr. Editor upon the most charming objects of this essay, were I not of opinion that I have already extended it to too great a length; I shall therefore conclude.

Yours, &c.

L. A. S.

Engraved for the American Magazine of Wonders.

J. Kennedy Sc.

EDWARD BRIGHT

Who Weigh'd 616 Pounds.

Published by D Fraser N. York 1809.

AN ACCOUNT OF MR. EDWARD BRIGHT, THE FAT MAN AT MALDEN, IN ESSEX.

MR. BRIGHT was descended from families greatly inclined to corpulency, both on his father's and his mother's side. Many of his ancestors and relations have been remarkably fat, though very far inferior to him in bulk. He was always fat from a child, and yet very strong and active, and used a great deal of exercise, both when a boy, and after he became a man, which he continued to do till within the last two or three years of his life, when he became too unwieldy. He could walk very well, and nimbly too, having great strength of muscles; and could not only ride on horseback, but would sometimes gallop, after he was grown to between thirty and forty stone weight. He used to go to London about his business, which was that of a grocer, till the journey of forty miles, and going about there, became too great a fatigue to him; and he left if off for some years before he died. But he was grown to such a size before he left it off, that he was the gazing-stock and admiration of all people, as he walked along the streets. In the last year or two he could walk but a little way, being soon tired and out of breath, and travelled abroad but little, and that in a chaise.

He was so large and fat a boy, that at the age of twelve years and a half, he weighed ten stone and four pounds, horseman's weight, i. e. 144 pounds; and he increased in bulk as he grew up, so that in seven years more, that is, before he was twenty, he weighed twenty-four stone, or three hundred and thirty-six pounds. He went on increasing, and probably in pretty near the same proportion; for the last time he was weighed, which was about thirteen months before he died, his weight was forty-two stones and twelve pounds, with only his waistcoat, shirt, breeches and stockings on; and these clothes being afterwards weighed, were found to be sixteen pounds; so that his neat weight at that time was forty-one stone and ten pounds, or five hundred and eighty-four pounds. What his exact weight was at the time of his death, cannot be told; but, as he was manifestly grown bigger since the last weighing, which he himself, and every body about him, were sensible of, if we take the same proportion by which he had increased for many years upon an average, viz. of about two stone a year, and only allow four pounds addition for the last year, on account of his moving about but very little, while he continued to eat and drink as before, (which allowance is, perhaps, less than might be granted) this will bring him

to forty-four stone, or six hundred and sixteen pounds neat weight, which by the judgment of the most reasonable people, who knew him well, and saw him often, is reckoned a very fair and moderate computation, and the lowest that can be made.

As to his measure, he was five feet, nine inches and a half high. His body round the chest, just under the arms, measured five feet six inches, and round the belly six feet eleven inches. His arm, in the middle of it, was two feet two inches about, and his leg two feet eight inches.

He had always a good appetite, and when a youth, used to eat somewhat remarkably; but, of late years, though he continued to eat heartily, and with a good relish, yet he did not eat more in quantity than many other men, who, we say, have good stomachs.

As to his drink, though he did not take any liquor to an intoxicating degree, yet perhaps upon the whole he drank more than might have been adviseable to a man of his very corpulent disposition. When he was a very young man, he was fond of ale and old strong beer; but for some years past his chief liquor was small beer, of which he commonly drank about a gallon in a day. In other liquors he was extremely moderate, when by himself, sometimes drinking half a pint of wine after dinner, or a little punch, and seldom exceeding his quantity; but when he was in company, he did not confine himself to so small an allowance.

He enjoyed, for the most part of his life, as good health as any man, except that in the last three years, he was two or three times seized with an inflammation in his leg, attended with a little fever; and every time with such a tendency to mortification, as to make it necessary to scarify the part. But by the help of scarifications and fomentations, bleeding largely once or twice in the arm, and purging, he was always soon relieved. Whenever he was bled, it was always the custom with him, to have not less than two pounds of blood taken away at a time; and he was no more sensible of the loss of such a quantity, than another man is of twelve or fourteen ounces.

He married when he was between twenty-two and twenty-three years old, and lived a little more than seven years in that state; in which time he had five children born, and left his wife with child of the sixth, near her time.

There was an amiable mind in this extraordinary overgrown body. He was of a cheerful temper, and a good-natured man, a kind husband, a tender father, a good master, a friendly neighbour, and a very fair honest man. So that he was beloved and respected by all who knew him, and would have been as much

lamented by his acquaintance, as any man in any station of life ever was, had it not been that they looked upon him for several years as a man who could not live long; and out of regard and compassion to him, considered his life as a burthen, and death as a happy release to him, and so much the more, as he thought so himself, and wished to be released.

His last illness, which continued about fourteen days, was a miliary fever. It began with pretty strong inflammatory symptoms, a very troublesome cough, difficulty of breathing, &c. and the eruption was extremely violent. For some days he was thought to be relieved in the other symptoms by the eruption; but it seems to be no wonder at all that his constitution was not able to struggle through such a disease, which proves so fatal to many, who appear to be much more fit to grapple with it. He died Nov. 10, 1750, in the 30th year of his age.

His body began to putrify very soon after he was dead; so that notwithstanding the weather was cool, it became very offensive the next day, before they could get a coffin made. As the corpse was of a surprising bulk, the coffin must be so too. It was three feet six inches broad at the shoulders, two feet three inches and a half at the head, twenty-two inches at the feet, and three feet one inch and a half deep.

Great numbers of people came to see the coffin while it was making; and at the funeral there was a vast concourse, not only of the town, but from the country for several miles round about, out of curiosity to see how such a corpse could be got to the ground. It was drawn to the church on a low wheeled carriage by ten or twelve men, and was let down into the grave by an engine fixed up in the church for that purpose.

AN ACCOUNT OF THE DEATH OF A WOMAN,

Killed by a sudden and imperceptible eruption from the earth.

A WOMAN of the village of Bonne-Vallie, near Ventimillia, aged about 37 years, was returning with four of her companions, from the forest of Montenere, each being loaded with a bundle of small sticks and leaves, which they had been gathering. As soon as they arrived at a place called Gargan, this woman, two of her companions being before, and two behind her, suddenly cried out with great vehemence, and immediately fell down with her face towards the ground. The person that was nearest to

her observed nothing more than usual, except a little dust that rose round her, and a slight motion in some little stones that lay upon the spot; they all ran immediately to her assistance, but they found her quite dead; her clothes, and even her shoes, were cut or rather torn into slips, and scattered at the distance of five or six feet round the body, so that they were obliged to wrap her up in a cloth, in order to carry her to the village.

Upon inspecting the body, the eyes appeared fixed and livid; there was a wound on the left side of the os frontis, which left the pericranium bare, and there were also many superficial scratches upon the face in strait lines. The region of the loins was livid, and a wound was discovered there which had broken the os sacrum; at some distance there was another wound, and both these wounds were in right lines, and very deep. On the left groin there was a wound which had divided all the teguments, and penetrated into the peritonæum; the epigastric and hypogastric regions were livid; the teguments and muscles of the right side of the abdomen were destroyed, and had given way to the intestines; the os pubis was laid bare and fractured, and the flesh was stripped off quite to the hip, from whence the head of the os femoris had been broken off, and forced out of the socket, in which it is articulated; the muscles of the buttock and thigh were almost carried away, and what is yet more astonishing, notwithstanding this loss of flesh, which could not be less than six pounds, there was not the least drop of blood to be seen upon the spot where the accident happened, nor the least fragment of the flesh that had been torn away.

It was supposed that this poor woman was killed by the eruption of a subterraneous vapour, which issued from the ground directly under her; a conjecture which seems the more probable, as, in the summit of the mountain Montenere, there are two chinks, from which the smoke frequently issues, and at the foot of the mountain there is a sulphureous spring. It may easily be conceived that an exhalation, thrown off from the fire that burns under the mountain with great force, would make its way through the ground, and might produce the death of this unhappy person, with all its extraordinary appearances. Perhaps the eruptions of these exhalations are more frequent than is generally imagined, and we have been ignorant of them only because no subject has happened to be present, upon which their effects could appear.

This most extraordinary relation was communicated by M. Morand to the royal academy of sciences in Paris, by whom it has been made public.

SINGULAR ADVENTURE OF COUNT GENERAL SAXE.

[*Concluded from page* 164.]

AS soon as the Count was in this subterraneous place, he saw himself enclosed by a company of spirits in human shape, whom his fall had drawn around him. He judged by their looks that they breathed, and was much surprized at his unsuspected visit, as he was too, to find himself so surrounded. They did not give him time to recollect himself, or to gaze upon them: they blindfolded and disarmed him, and led him to a neighbouring cavern, where they shut him up.

The count having his wits about him, and in spite of his trouble, he immediately conceived that they were chymists, in full search of the Philosopher's stone, or perhaps clippers and coiners; or, it may be both, however he could not make the discovery: but the precautions they took to conceal their employment from him, their situation so near the frontiers, whence they might easily quit the realm at the least alarm, and the frightful noise they made every night in the castle, to drive away the curious and impertinent, persuaded him they pursued some dangerous employ. This consideration taught the Count all the horrible danger which he had thrown himself into; and soon he was on the brink of that danger. From this place of confinement he plainly heard them consulting what to do with him: all voted his death but one; who with more humanity, was for sending him back, after a discovery of his quality. Though the Count thought his death inevitable, yet he begged to speak to them before they took their last resolution. They led him out of his dungeon into the midst of their assembly, and permitted him to speak.

"I understand gentlemen (said he to them) how much reason you have to get rid of me. My indiscretion deserves death, and I accept it; but give me leave to represent to you, that your ruin must infallibly follow it. I think myself obliged to declare my name and quality. I am the Count of Beaumont, brigadier general of his Majesty's forces: I was going from the army to my own estate. The bad weather kept me in this village, where I have all my equipage: my valet, who lay at my bed's foot, must have made his escape, and apprised my people of my adventure; and be assured that if they don't find me, they will pull down the castle, but that they will find out what is become of me. Consider it gentlemen; I don't want to threaten you; but how necessary soever my death may appear to your security, I

think myself obliged to assure you that it will certainly ruin you. If you doubt my quality, letters in my pocket, with orders from his majesty, will confirm my testimony." The Count produced his letters; and while these Cyclops examined them, he added, "Sirs, I am a gentleman and can keep a secret, without desiring to dive into your's; and I swear by my faith and honour I will not betray you." This speech, which he made with that dignity which never abandons great men in distress, astonished them all. They sent him back to his cave to renew their deliberations.

They now gave into softer councils, though some still persisted in advising his death, but those in less number, and with less vehemence than before. The debates which the Count heard distinctly, would have alarmed a heart less great than his; for besides the idea of death, which was always present, every one formed a different punishment, and made him feel all the horrors of it. Even death itself, in my opinion, is preferable to this cruel vicissitude of hope and despair. The Count however calmly waited for his sentence. The votes were unanimous in his favour: they brought him out again. One of the subterranean crew pronounced him at liberty, on condition he swore an inviolable secrecy, and would leave the village and his servants in the notion of spirits which they already entertained; and that when he was out of the province he would not mention the adventure. After these oaths, they gave him his arms and letters, except one, which they kept. They made him drink some glasses of wine: the whole company drank to his health, and after having made him sensible what a risque they ran in sparing his life, they opened the trap-door, and two guides led him towards the apartment. As soon as he was upon the stair-case, the guides took off his bandage, and returned to their cavern.

The Count however returned to his chamber, amazed at his adventure; but had like to have met with a more terrible one from his valet. The poor fellow, now sober by his fears, was in despair when he missed the Count. He concluded that the spirits had strangled him, according to the stories of the night before. Full of grief for his dear master, he even mistook him when he entered, and taking him for the spectre let fly his pistol at him. By a providential stroke the pistol missed, and the Count made himself known. The poor servant was ready to die with shame and horror at the misfortune he had escaped, and implored his master's forgiveness. The Count, without staying to hear him, bid him follow him; for he thought quitting the castle a better security than the mutual oaths in the cavern, since it was possi-

ble they might recant theirs. They went together, and waited for day light in the avenue leading to the village; and the Count told his man, that having followed the spectre with his hand, after several rounds it buried itself in a kind of well, which he was almost decoyed into, and that he had much ado to find his room again. When it was day he went to the Curate and told him the same story, which soon spread itself through the village; and having sent for his bed and clothes, he continued his journey.

Several years passed before the Count mentioned his adventure; and he had never divulged it, without the express permission which he has since received. One day, when he was at his country seat, they told him a man wanted to communicate to him an important affair, and that he could not stay nor come into the castle. The Count surprised at the message, sent for the messenger, and ordered his people to inquire whence he came. The messenger again answered, that he would not come in, nor wait, nor name his masters; and notwithstanding all their persuasions, he persisted in staying upon the draw-bridge.

The Count who was at dinner, communicated this extraordinary message to the gentlemen at table with him, and asked their advice. Some found reason to distrust where there was so much mystery, and were for securing the messenger; but the majority advised the Count to go and speak with him, for fear of losing some advice of consequence to his safety, and offered to accompany him. The counsel prevailed; the Count rose from the table, and with all the gentlemen, went to the bridge where the messenger waited. When the messenger saw him, he cried out fear nothing, sir, and to prove I have no ill design, I discharge my arms. Immediately he shot off his pistols towards the fields. Then the Count approaching, the messenger without dismounting, put into his hands two noble Spanish horses which he led; and delivering a packet, said to him, this, sir, will inform you further; I have finished my commission, and my orders oblige me to depart. At the end of this speech he spurred his horse, and went off full gallop; nor could they ever find out where he retired to.

The Count wondered at this commission, and was impatient to know the contents of the packet, which having opened he read aloud; it was to this effect:

"We thank you, sir, for having hitherto preserved a secret in our favour, and we have sent these two horses as instances of our gratitude. We have sent too an important letter, which you left such a day and such a year, at the castle of ———. It may put you in mind of a strange adventure which happened

you there. We have happily concluded our affair, and returned to our own homes. We disengage you from your oaths and your secret: we shall tell your adventure ourselves, and give you permission to publish it. Adieu, generous Count. This comes from the six gentlemen who put you into such a fright in the cellars of the castle of ——."

After reading this letter, the Count yet doubted whether he ought to divulge the secret; but, at the request of the gentlemen then with him, he told them his singular adventure, and took a pleasure in repeating it on all occasions.

DREADFUL EARTHQUAKES AND ERUPTIONS,

Which happened in April, 1761, in the island of Terceira, one of the Azores. In a letter from Mr. James Fearns, the British consul there. To which are added, Dr. Mitchell's conjectures concerning the cause of earthquakes and volcanoes in general.

SINCE the last of November we have felt several earthquakes, and on the 31st of March the sea rose to a great height, and fell again so low, that the quays were left dry; all the lighters and fishing boats that were hauled up into Porto Rico, were carried down into the bay, and broke to pieces upon the rocks. On the 14th of April, we had four small earthquakes; and on the 11th, at one in the morning, we were all raised out of our beds by a violent shock; from which time, the earth was almost continually trembling, till the evening of the 17th, when we had two other violent shocks, attended with other noises like the discharging of cannon. These, though they increased our fear, yet they seemed to have a good effect upon the earth; for afterwards tremblings were not so frequent. The next morning news was brought that there was a great smoke seen about three leagues to the N. W. of this city, which was soon confirmed by noises like thunder at a distance, which seemed to proceed from the same place. Several people were sent to examine it, but so great were the tremblings of the earth, and the smoke and the noises, that they durst not approach near enough to give a regular account. This continued three days, in which we were continually alarmed with earthquakes, or the said dreadful noises. On the 20th we had three shocks that exceeded any we had yet felt, in which the noises were so loud, and the agitations of the

earth so violent, that every body thought it was opening under their feet; and soon after an account was brought, that fire was burst out of the ground, about half a league to the eastward of the aforesaid smoke. This gave us new alarms, which were increased almost every hour, with accounts, that rivers of fire had issued out of the volcanos, and that some of them directed their course towards this city. On the 23d I went to see it and found that the accounts we had heard were not exaggerated: the first sight of it was so dreadful, that some of our company durst not proceed; but I was determined to approach as near as possible; and accordingly went forward, with a clergyman in that neighbourhood. When we were as near as we could go for the heat, we got upon an eminence, from whence we had a prospect of the whole. It is impossible for the imagination to form so horrible a sight as presented itself to our views from thence. There were three large volcanos, at a considerable distance from each other (the mouth of one of them was at least fifty yards long) from all parts of which proceeded dreadful bellowings like thunder, and vast quantities of red hot stones and flakes of fire; and all round about was a large burning lake, out of which proceeded several rivers, the principal ones directing their courses about N. W. the larger stones fell generally near the place from whence they issued, but the smaller ones were thrown up to an incredible height, and by the wind were forced on one side, which had already raised three large hills. The clattering of the stones in the air, the terrible thunderings from below the lake, rivers of liquid fire, and the earth continually shaking under our feet, produced a scene too dreadful to be described. When we had taken a view of this, we joined our company, and went to the N. W. side to see the rivers of fire; the three large ones were near a mile in breadth, and all directed their course towards the town of Biscouto. As the country was almost even, the motion of the two last was very slow; but the first had run near two leagues from the volcano, and was got into a more declining ground, which made its motion swifter. It is impossible to express the consternation and distress of the inhabitants of this part of the island, particularly those of Biscouto: the first river was almost entering their town, which they had already abandoned; and the two others that came behind, threatened to overwhelm the adjacent country; for they run in a head of at least four yards high, and left no sign of either tree or house that stood in their way. This was the state of things on the 23d. But on the 24th, it pleased the Almighty to abate the force of the fire, and soon after the rivers began to have a slower motion: they

moved along, however, for several days, and part of the first entered the town of Biscouto, where it burnt about one third of the houses, and then directed its course into a valley on one side, where it continued its motion four or five days, and then stopped. I send you this to satisfy you for the present; when the rivers, &c. are cooled, I shall go again and examine them thoroughly, and then I shall give you a more regular account.

*** We cannot conclude this account of earthquakes and eruptions, without taking notice of what the Rev. Mr. John Mitchell, of Queen's College, Cambridge, has lately published concerning them. His conjectures are, that the immediate cause of earthquakes is a subterraneous explosion, and that the cause of the subterraneous explosion is a quantity of water suddenly breaking in upon a subterraneous fire, by which a vapour is instantly produced, the quantity and elastic force of which are equal to all the phenomena of earthquakes: all his observations tend to confirm these conjectures, which seem perfectly to coincide with all the phenomena of earthquakes; and such phenomena are here faithfully and carefully collected, related and compared. In short, it is the best tract upon the subject that has yet appeared.

GOD'S REVENGE AGAINST MURDER AND ADULTERY.

[*Concluded from page* 207.]

SIGNOR THOMAS VITURI, a nobleman of Pavia, the second city of the dutchy of Milan, had a daughter his only child, named Dona Christineta, no less eminent for the endowments of her mind, than the beauties of her person. The perfections of this young lady, and the wealth of her father, could not fail drawing many admirers about her, and among the rest, Signor Emanuel Gasparino, a young nobleman of Cremona. He acquaints none with his design but an intimate friend, a young gentleman of the same city, named Signor Ludovico Pisani, whom he entreats to accompany him to Pavia. Pisani readily complies with his request.

The young gentlemen being arrived at Pavia, were very respectfully entertained by Viturі, to whom Gasparino having made proposals of offering his addresses to his daughter, was answered by him like a prudent father, that he would take some short time to advise upon it. In the mean while Gasparino found Christineta very cool towards him, although he passionately admires

her, and endeavours, by all the arts that love can suggest, to procure her esteem. Not knowing what farther to offer, he resolves to make use of the intercession of his friend Pisani, whom he desires to become a mediator for him, which office Pisani readily accepts, and soon after, having found an opportunity, addressed himself to Christineta in behalf of his friend, with all the charms of wit and eloquence, and leave nothing untouched that he thinks may advance his suit. Christineta seems strangely perplexed at his discourse, and often changes colour, and would willingly have spoke, but could not; for her heart pants, and her sighs confusedly interrupt her words. But at last, with glowing blushes in her cheeks, she tells him, that she is not ignorant of Gasparino's merits, who deserves far better than any thing she pretends to; but that she never can consent to love him, since she has already fixed her affections upon another. Pisani pressed Christineta to name the man who was so happy in her love; after two or three deep sighs she thus spoke:

"Pisani, it is a near and dear friend of yours, who is the first and shall be the last object of my love: at present I will not name him: but if you please to meet me to-morrow, at eight o'clock in the morning, in the Nun's garden of St. Clare, I will inform you who it is."

Pisani finding the lady's resolution fixed, took his leave; but promised to meet her at the time and place appointed. Then coming to his friend, he related to him punctually all the foregoing passages, except that of the assignation, whereupon Gasparino despairing of success, civilly took leave and returned to Cremona.

In the morning Christineta hastes away to the garden, where having taken a turn or two, she sees Pisani enter, who told her he was now come to demand the performance of her promise; modesty for a while represses her passion: at length, with cheeks covered over with blushes, she spoke thus:

"The person, Pisani, on whom I have fixed my affections, doth exceedingly resemble yourself." Pisani presses her to let him know his name; when after much hesitation, and many interrupting sighs, she tells him his name is Pisani, and himself the man.

Pisani is strangely surprised and knows not how to behave. But after some pause he said, "as I must own the greatness of my obligation to you, without any merit of mine, so I must humbly beg your excuse, in that I cannot be your servant, since that is impossible without forfeiting my honour, and betraying my friend. But were there any other way to requite this favour,

you are pleased so undeservedly to shew me, I should be proud to do it, even at the hazard of my life."

Upon this, in the civilest manner he is able, he takes leave of her, and immediately goes to inform Gasparino of these things. Meantime Christineta cannot rest till she writes to Pisani a most affectionate letter.

On receiving it he begins to debate with himself, and finds his resolution a little staggering; but upon second thoughts, his love gives place to his honour, and so he sends her a letter.

But Christineta is not to be put off with one denial: she writes again and again, till by degrees she overcomes. He thought no more of Gasparino or of friendship; but love takes full possession of his heart.

Pisani wrote a second letter, which confirmed Christineta's hopes, so that whereas before she condemned her presumption in writing to him, she now applauded her resolution, and blessed the hour she attempted it. Every minute seemed an age, till her beloved Pisani appeared, nor could she rest till she possessed that, which she counted the height of all earthly enjoyments.

He then soon set out for Pavia with three or four of his best friends. And when he arrived at the place, such was the interview between these joyful lovers, as love only can express.

It was not enough for Pisani to be possessed of Christineta's favour, he must likewise obtain that of her parents. But when the match was proposed, Vituri not only rejected Pisani's proposals, but forbad his daughter his company, and himself his house.

Yet in a few days Pisani gained her mother, who in less than a month brought old Vituri to consent, and a day was fixed for the marriage.

Meantime Gasparino considering Pisani's treachery, was extremely incensed at him. He thought not only himself but his family dishonoured, and that he should be for ever branded with cowardice, if he did not call Pisani to an account: so learning Pisani was in Pavia, till the next morning, he sent this letter to him, by Sebastiano, a gentleman who came with him from Cremona.

"You who have made the first breach in our friendship, by treacherously robbing me of my mistress, must now, both in honour and justice, take my life too, or give me yours in requital. I shall expect you at the west end of the Park, by four or five, after dinner, on foot, with seconds: if your courage answer your infidelity, you will dare to meet

GASPARINO."

Pisani returned answer: "Pray tell Gasparino that I will meet him with my second, at the hour and place appointed."

But he finds out his intimate friend Sfondrato, a young gentleman who accompanied him from Cremona, and engaged him to be his second. Gasparino and Sebastiano were first in the field; but Pisani and Sfondrato were not long after them.

No less doubtful than bloody was the engagement between Gasparino and Pisani, when at the third thrust, Gasparino ran Pisani through the heart. Sebastiano running to congratulate Gasparino on the victory, Sfondrato called to him to prepare himself, which he did, and meeting each other, Sebastiano gave Sfondrato a large and wide wound on his right side, and received another from him quite through the left arm, a little below the elbow; and thus they continued fighting for some time with various success; till Sfondrato ran Sebastiano through the belly, and so nailed him to the ground, that he bore away his life on the point of his rapier.

Sfondrato and Gasparino would have exchanged a thrust or two; but Gasparino finding that the loss of so much blood then made him weak, and that it was more than time to have his wounds bound up, they having taken order to have their dead friends conveyed that night to Pavia, without speaking a word to one another, committed themselves to the care of their surgeons; and their wounds being dressed, took horse and posted away, Gasparino to Parma, Sfondrato to Florence, from whence they resolved not to stir, till their friends had procured their pardons.

Christineta at receiving the news of this, was infinitely grieved; but swears, by all her hopes of heaven, that she will never more taste of, or hear the name of joy, till she has sated her revenge on Gasparino.

Some time after, Gasparino having obtained his pardon, returned home, from whence he presently began to renew his suit to Christineta, first by letters, then by his friends, and at last in person. She thought this a fit time to be revenged; and Gasparino being very importunate with her for a private interview, she appointed him to meet her at the nuns garden, at six o'clock the next morning; and in the mean time, agreed with two ruffians, Bianco and Brindoli, for fifty ducats, to murder him.

Gasparino counted every minute of the tedious night, and thought it long till morning appeared, at the approach of which both he and Christineta, were early up, and so were Bianco and Brindoli, who all hasted to the garden; she walked publicly, the two ruffians concealed themselves, and when Gasparino came up

to salute Christineta, she greeted him with these words: "Gasparino, in this place I first had conference with Pisani; and here I purpose to have my last with you." At which words Bianco and Brindoli rushed out of the covert: he for awhile valiantly defended himself, giving each of them several wounds. Christineta seeing Gasparino on the ground, and fearing he might not be quite dead, ran to him, and with a stiletto stabbing him in many parts of his body, cried out, "This I sacrifice to the memory of my dear love, Pisani." Bianco and Brindoli then took the murdered body, and tying a great stone about the neck, threw it into the well of the garden; after which the ruffians fled out by the postern, and Christineta went to the nuns church.

The nuns in their cells having heard the clashing of swords, acquainted the lady Abbess thereof, who gives an alarm in the house, and coming into the garden with other company, found the postern open, saw the alleys bloody, and suspected murder, upon which she ordered a strict search to be made in the garden, but forgot the well. The magistrates being advertised of this, that they might discover the meaning of the blood that appeared in the garden, gave a private charge to all the surgeons in the city, to reveal to them, if any person or persons having fresh wounds came to them to be dressed; whereupon one of the principal surgeons of the city, informed them, that about an hour before he had dressed Bianco and Brindoli, two soldiers, of nine several wounds which they had newly received. The magistrates inquired who wounded them? they answered, they had a quarrel between themselves, so fought it out. It being then demanded where and when they fought, they looked on each other, and knowing that Christineta was safe at home, and Gasparino close in the well, they instantly replied, it was in the nun's garden of St. Clare, and six o'clock in the morning; which agreeing with the relation given by the nuns, put an end to their inquiry for the present.

But now Gasparino having been missing two nights, and his lacky hearing nothing of him at the house of Signor Vituri, where he used for the most part to pass his time, informed the host, where they lodged, of his fears; and he acquainted the Prefect and Provost thereof, who asking the servant when he saw his master last, was told by him, that he went out of his chamber two mornings before at six o'clock, as if he was going to church; but commanded him not to follow him, and since that time he had not seen him.

Now, by the providence of God, this relation gave some glimmering light, the magistrates seeing the hour of Gasparino's

departure from his chamber, and that of Bianco and Brindoli's fighting together agree, they forthwith ordered the two ruffians to be apprehended and imprisoned, who had designed the very next day, to have slipped down the river to Ferrara, and so have got to Venice. They were now examined concerning Gasparino, but both protested, that neither of them ever knew or so much as saw him; notwithstanding which they were adjudged to the torture; but the stout villains boldly affirmed what they had first said. However, the magistrates thought it advisable to continue them somewhat longer in prison, and make a narrower search in the nun's garden: which being done, they came to the well that had been neglected before; and letting down their hooks, brought up some pieces of wrought black taffeta, which Gasparino's servant affirmed was what his master wore when he saw him last; and then going deeper, they brought up the dead body, with thirteen several wounds about it, whereupon all concluded Bianco and Brindoli guilty. And a little boy, but ten years of age, standing by the body, observed a cloth in his mouth, which being taken up, proved a cambrick handkerchief, marked in one corner in red silk letters with the name of Christineta.—Upon which she was likewise apprehended in the midst of her pleasures. But being examined, like her two confederates, denied all: and when she was adjudged to the rack, she patiently submitted to be fastened; but her limbs were too delicate to endure the cruelty of the torture, and so she was brought to make a full confession, that in revenge for Pisani's death she had hired Bianco and Brindoli to murder Gasparino.

On this the ruffians were condemned to have their right hands cut off, and then to be hanged. And Christineta, notwithstanding the intercession her father and friends made for her, was condemned to be first hanged, then burnt, and her ashes thrown into the air; which sentence was accordingly executed before an infinite number of spectators.

May all Christians read this history with a holy dread, and remember it with horror and detestation! Who would shun the punishment must avoid the detestable crime; for if the wages of sin is death, sure none but a madman would be at pains to be so rewarded.

TERRIBLE FIRE.

[Translated from a late French Paper.]

THE city of Zehdenick, in Germany, was destroyed by a terrible fire, at the close of the year 1807. The following fact, related in the Gazettes of Hamburgh, merits attention.

The flames spared but one small house, inhabited by a soldier of the garrison, called Luck. His little daughter aged five years, was in the house when the fire began; and the manner in which she was saved amounts almost to a miracle. This soldier and his wife went out to work in the field early in the morning; and according to the custom of labourers, left their child locked up in the house. At the sound of the bells, the mother of this child perceiving from the field where she laboured the smoke and flames which enveloped that part of the town, ran to her house, hastened to collect some clothes, and to place them in safety without the town, ordering her little child to keep quiet in the house until her return. Although she made the greatest haste to regain her habitation, the fire had made such progress in the mean time, and the smoke and heat were so insupportable, that it was now impossible to come near the dwelling in which she had left her only child. It was with great difficulty that she saved herself. The following morning the father enters the destroyed town, he is astonished to find his house safe and untouched. With a palpitating heart he hurries over smoking ruins to the door. His eye eagerly searches for his child. What is his transport, when in looking through the window he beholds his daughter unhurt, lively and playing with the kitten. Tears of joy and gratitude to kind Providence roll down his cheeks. He rushes into the room. "Papa," cries his little child, as soon as she perceives him, "why have you been away such a great while? We have had a great fire. The room has been all lighted up. I was all in a sweat, but I kept very quiet and I hid myself for safety behind the stove. Do give me some bread, Papa, for I am very hungry."

DOCTOR BEATTIE AND HIS SON.

THE following interesting anecdote is related by Dr. Beattie, speaking of his son: He says, "he had reached his fifth or sixth

year, knew the alphabet and could read a little; but had received no particular information with respect to the Author of his being, because I thought he could not yet understand such information, and because I had learned from my own experience, that to be made to repeat words not understood, is extremely detrimental to the faculties of a young mind. In the corner of a little garden, without informing any person of the circumstance, I wrote in mould, with my finger, the initial letters of his name, and sowing the garden cresses in the furrows, covered up the seed, and smoothed the ground.

"Ten days after, he came running to me, and with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. Yes, said I carelessly, on coming to the place, I see it is, but there is nothing in this worth notice; it is mere chance; and I went away. He followed me, and taking hold of my coat, said with some earnestness, it could not be mere chance, for that something must have contrived it so as to produce it.

"I pretend not to give his words nor my own, for I have forgotten both; but I give the substance of what passed between us, in such language as we both understood. So you think, I said, that what appears so regular as the letters of your name, cannot be by chance? Yes, said he with firmness, I think so. Look at yourself, I replied, and consider your hands and fingers, your legs and feet, and other limbs: Are they not regular in their appearance, and useful to you? He said they were. Came they then hither, said I, by chance? No, he answered, that cannot be; something must have made me. And what is that something? I asked. He said he did not know. (I took particular notice that he did not say, as Rousseau fancies a child in like circumstances would say: That his parents made him.) I had now gained the point I aimed at, and saw that his reason taught him (though he could not so express it) that what begins to be must have a cause; and that what is formed with regularity must have an intelligent cause. I therefore told him the name of the GREAT BEING who made him and all the world; concerning whose adorable name I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either that or the circumstance that introduced it.

A WHIMSICAL SHARPER.

A WELL-DRESSED sharper, in the city of London, a short time ago, observing a maid servant conversing with a young man two doors from her mistress's house, and that she had left the street door quite open, took the opportunity of slipping in, and stepped into a parlour where an elderly lady was sitting by the fire with two candles on the table in silver candlesticks; without the least ceremony he takes a chair, and sits himself opposite to her, and began with saying, "Madam, if you please I will tell you an odd story, which happened a few nights ago to a very worthy woman in our neighbourhood. Her servant maid was talking at a little distance to a silly fellow, as your own servant now is, and had left her own door open; in the interim, in slips a sharper, as I may do, and walks into a room where her mistress, good woman, was sitting before the fire with two candles, as you may now do. Well, he had not sat much longer than I have done with you, before he takes one of the candles out of the candlestick, snuffed it out, and put the candlestick into his pocket, as I may do now. The good woman was planet struck, as you may be; upon which he takes out the other candle, as I may do, puts the candlestick into his pocket, as I shall do, and then wishes her a good night, which I do most sincerely wish you."

He was going out of the door, when the maid finished her conversation, and coming up the steps, he accosted her with saying, "my dear, your mistress has rung twice for you;" and wishing her a good night, went clear off with the candlesticks.

TO THE EDITOR OF THE AMERICAN MAGAZINE OF WONDERS.

SIR,

I PRESUME that the following narrative of accidents, which have fallen to the lot of *one man*, now perfectly sound and hearty, and in his 45th year, will find a place in your Miscellany—they are so numerous, and many of them so generally fatal, that it is almost necessary for me (in order to gain the credit I am entitled to) to premise, that the subject (or hero, if you please) of this letter is very much engaged in horse-breaking, from

which dangerous employment most of these misfortunes have arisen. Right shoulder broken to pieces—skull fractured and trepanned—left arm broken in two pieces—three ribs on the left side broken, a cut on the forehead, lancet-case, flue-case and knife forced into the thigh—three ribs broken on the right side, and the right shoulder, elbow, and wrist, dislocated—back dislocated—skull fractured and trepanned—cap of the right knee kicked off—left ancle out—cut for a fistula—right ancle out, and hip knocked down—seven ribs broken on the right and left sides—kicked in the face, and the left eye out of the socket—back dislocated—two ribs and breast bone broken—got down by a horse, and kicked till he had five holes in his left leg, the sinew just below the right knee cut through, and two holes in that leg, and also two shocking cuts above the knee—has been taken, apparently dead, seven times, out of different rivers. Besides the above, he has had many other kicks, bruises, and other accidents.

If any of your friends may wish to satisfy themselves of the veracity of the foregoing enumeration, they may have that opportunity, by applying to Mr. George Talkington, of Ottoxeter, the person alluded to—and, that every doubt may be removed by applying to Madely, surgeon, of this place, who was operator in the tenth instance, and who attended in most of his disasters, or to your humble servant and constant reader,

BEN. JERSEY.

Ottoxeter, Sept. 7, 1807.

THE PEACEABLE RIVALS,

Or an unprecedented example to all modern Duellists and Bruisers.

NOT long ago, in the north part of Montgomeryshire, a leash of home-bred swains, viz. a blacksmith, a shoemaker, and a taylor, very unfortunately had fixed their affections upon the self same object, where their addresses met with equal success.—Matters being thus upon an even beam, put them to their wits end to know how to decide it in favour of the singular number; however, at last, in order to avoid broils, broken bones, and bloody noses, they mutually agreed (over a tankard of ale) to run a foot race for the object of their wishes, which method was highly approved of by the fickle nymph. On the day and hour

appointed the sons of Nimrod appeared on the field of contest, attended by their friends of both sexes, and after measuring the ground (which was forty roods) they each drank a glass of brandy by way of *priming*, and immediately afterwards commenced the *sweepstakes*.—During the heat several of the knowing ones were taken in; odds ran high in favour of *Crispin*, but the race was won by something more than a *nostril*, by the *Cross-leg'd Knight of the Shears!* and poor *Vulcan*, with his eyes full of *fire*, 'ere he had skipped over one fourth of the ground, by over-straining himself at starting, unfortunately broke the *hind-fastening* of his *small-clothes*, which falling down, compelled him to move slowly on, and from the shortness of his under garment, he exhibited (both *behind* and *before*) such a figure as may be easier imagined than described. At last, when he could no longer crawl, he loudly exclaimed, "Well—py Cot, I have lost Moll." Yet, weather-cock like, our Heroine a short time afterwards presented herself at the altar, and for some latent reasons best known to herself, gave her hand to the *Prime Minister of the Forge*, to the great mortification of *Crispin* and *Snip*, who thought it very unfair play.—Then

What man that hath of common sense his share,
Would run, or fight, for such inconstant fair?
May Snip and Crispin's fate a caution be,
And honest hearts from fickle nymphs go free.

THE APPEARANCE OF THE DUTCHESS OF MAZARINE,

Mistress to King Charles II. to Madame de Beauclair, mistress to King James II.

THE author of the following narrative, which was published some years ago, solemnly declared he was perfectly convinced of the truth of it: as well as several other persons of undoubted credit.

It is well known to most people acquainted with the English history, that the celebrated Dutchess of Mazarine was mistress to king Charles II. Mr. Waller particularly takes notice of her, as one of the favourites of that monarch.

Madame de Beauclair was a lady equally admired and beloved by his brother and successor, James II. Between these two ladies, there was an uncommon friendship, such as is rarely found

in persons bred up in courts; particularly those of the same sex, and in the same situation.

But the singularity of their circumstances might contribute a good deal towards it; they having both lost their royal lovers; the one by death, the other by abdication. They were both women of excellent understandings; had enjoyed all that the world could give them; and were arrived at an age, in which they might be supposed to despise all its pomps and vanities. I shall, without any farther introduction, give the whole relation in the author's own words; who declared himself to be an eye-witness of the truth of it.

"After the burning of Whitehall, these two ladies were allotted very handsome apartments in the Stable-yard, St. James's; but the face of public affairs being then wholly changed, and a new set of courtiers, as well as rules of behaviour, come into vogue, they conversed almost only with each other.

About this time it was that reason first began to oppose itself to faith, or at least, to be set up against it by some, who had an ambition to be thought more penetrating than their neighbours. The doctrine soon spread, and was too much talked of not to be frequently a subject of conversation for these two ladies; and though I cannot say that either of them were thoroughly convinced by it, yet the specious argumuents made use of by persons of high reputation for their learning, had such an effect on both, as to raise great doubts to them concerning the immateriality of the soul, and the certainty of its existence after death.

In one of these serious consultations they had together on this head, it was agreed between them, that on which ever of them the lot should fall to be first called from this world, she should return if there was a possibility of doing so, and give the other an account in what manner she was disposed of. This promise it seems was often repeated, and the Dutchess happening to fall sick, and her life despaired of by all about her, Madame de Beauclair reminded her of what she expected from her; to which her grace replied she might depend upon her performance. These words passed between them not above an hour before the dissolution of that great lady, and were spoken before several persons who were in the room, but at that time they were far from comprehending the meaning of what they heard.

Some years after the Dutchess's decease, happening, in a visit I made to Madame de Beauclair, to fall on the topic of futurity, she expressed her disbelief of it with a great deal of warmth, which a little surprised me, as being of a quite contrary way of thinking myself, and had always, by the religion she professed,

supposed her highly so. I took the liberty of offering some arguments, which I imagined would have been convincing to prove the reasonableness of depending on a life to come: to which she answered, that not all that the whole world could say should ever persuade her to that opinion; and then related to me the contract made between her and her dear departed friend, the Dutchess of Mazarine.

It was in vain I urged the strong probability there was that souls in another world might not be permitted to perform the engagements they had entered into in this; especially when they were of a nature repugnant to the Divine will. But nothing I could say made the least impression; and I found, to my great concern, that she was become as great an advocate for the new doctrine of non-existence after death as any of those who first proposed it; on which, from that time forward, I avoided all discourse with her on that head.

It was not however many months after we had this conversation, that I happened to be at the house of a person of condition, whom, since the death of the Dutchess of Mazarine, Madame de Beauclair had the greatest intimacy with of any of her acquaintance. We were just sat down to cards about nine o'clock in the evening as near as I can remember, when a servant came hastily into the room, and acquainted the lady I was with, that Madame de Beauclair had sent to entreat she would come that moment to her; adding, that if she ever desired to see her more in this world, she must not delay her visit.

So odd a message might very well surprise the person to whom it was delivered; and not knowing what to think of it, she asked who brought it? and being told it was Madame de Beauclair's groom of the chamber, ordered he should come in, and demanded of him, if his lady were well, or if he knew of any thing extraordinary that had happened to her which should occasion this hasty summons. To which he answered, that he was entirely incapable of telling her the meaning; only as to his lady's health, he never saw nor heard her ladyship complain of the least indisposition.

"Well then," said the lady (a little out of humour) "I desire you'll make my excuse, as I have really a great cold, and I am fearful the night air may increase it, but to-morrow I will not fail to wait on her very early in the morning."

The man being gone, we were beginning to form several conjectures on this message of Madame de Beauclair; but before we had time to agree on what might be the most feasible occa-

sion, he returned again, and with him Mrs. Ward, her woman, both seemingly very much confused and out of breath.

"O madam," cried she, "my lady expresses an infinite concern that you should refuse this request, which she says will be her last. She says that she is convinced of her not being in a condition to receive your visit to-morrow; but as a token of her friendship, bequeaths you this little casket, containing her watch, necklace and some jewels, which she desires you will wear in remembrance of her."

These words were accompanied with the delivery of the legacy she mentioned, and that, as well as Mrs. Ward's words, threw us both into a consternation we were not able to express. The lady would fain have entered into some discourse with Mrs. Ward concerning the affair; but she evaded it by saying, she had only left an under maid with Madame de Beauclair, and must return immediately; on which the lady cried all at once, "I will go with you; there must be something very uncommon certainly in this." I offered to attend her, being, as well I might, desirous of getting some light into what at present appeared so mysterious.

In fine, we went that instant; but as no mention was made of me, nor Madame de Beauclair might not probably be informed I was with the lady when her servant came, good manners and decency obliged me to wait in a lower apartment, unless she gave leave for my admittance.

She was, however, no sooner informed I was there, than she desired I would come up. I did so, and found her sitting in an easy chair near her bed side; and in my eyes, as well as all those present, seemed in as perfect health as ever she had been.

On our inquiring if she felt any inward disorder which should give room for the melancholy apprehensions her message testified, she replied in the negative; yet, said she, with a little sigh, you will soon, very soon, behold me pass from this world into that eternity, which I once doubted but am now assured of.

As she spoke these last words, she looked full in my face, as it were to remind me of the conversations we frequently had held together on that subject.

I told her I was heartily glad to find so great a change in her ladyship's sentiments; but that I hoped she had no reason to imagine the conviction would be fatal; which she only answered with a gloomy smile; and a clergyman of her own persuasion, whom she had sent for, that moment coming in, we all quitted the room, to leave him at liberty to exercise his function.

It exceeded not half an hour before we were called in again, and she appeared, after having disburthened her conscience, to be more cheerful than before; her eyes, which were as piercing as possible, sparkled with uncommon vivacity; and she told us, she should die with the more satisfaction, as she enjoyed in her last moments the presence of two persons the most agreeable to her in this world, and in the next would be sure of enjoying the society of one, who, in life, had been the dearest to her.

We were both beginning to dissuade her from giving way to thoughts which there seemed not the least probability of being verified, when she put a stop to what we were about to urge, by saying, "Talk no more of that; my time is short, and I would not have the small space allowed me to be with you wasted in vain delusion: know (continued she) I have seen my dear Dutchess of Mazarine. I perceived not how she entered, but, turning my eyes towards yonder corner of the room, I saw her stand in the same form and habit she was accustomed to appear in when living; fain would I have spoke, but had not the power of utterance; she took a little circuit round the chamber, seeming rather to swim than walk, then stopped by the side of that Indian chest, and, looking on me with her usual sweetness, Beauclair, said she, between the hours of twelve and one this night you will be with me. The surprise I was in at first being a little abated, I began to ask some questions concerning the future world I was so soon to visit; but, on the opening of my lips for that purpose, she vanished from my sight I know not how."

The clock was now very near striking twelve; and, as she discovered not the least symptoms of any ailment, we again aimed to remove all apprehensions of a dissolution; but we had scarcely began to speak, when on a sudden her countenance changed, and she cried out, "O! I am sick at heart!" Mrs. Ward, who all this while had stood leaning on her chair, applied some drops, but to no effect; she still grew worse; and in about half an hour expired, it being exactly the time the apparition had foretold.

RINALDO RINALDINI.

[*Continued from page* 286.]

BOOK VIII.

"THAT chapel," said Rinaldo, "appears a very old building."

"O yes," replied the muleteer, "but not a soul cares to visit it; for it is quite ruinous, and has neither picture nor altar. It is probably occupied by crows and owls, unless it may sometimes afford shelter to Signor Rinaldini and his birds of night."

Rinaldo perceived no information could be procured from his new companions relative to this place, and therefore said no more.

At length they arrived at Saldona, where Rinaldo paid generously for Ludovico's ride, and had him carried to some Jews where he clothed him anew. He then procured him salves and plasters from an apothecary, nor were provisions forgotten. Having slept at the siesta and hired a chaise, they proceeded on their journey.

Meanwhile Rinaldo examined his musket and found it uncharged; which explained the reason of its missing fire at the black man.

"They have drawn the charge," said he to himself, "at the castle, in order to maltreat me with impunity. What! can Violanta have an understanding with the black fraternity for some object which may regard the countess? Or would Ludovico have been so maltreated had he not endeavoured to find out the countess's abode?—The pictures too in the castle, in which the black figure appeared; the skeleton in the closet, and those which Ludovico saw at the black tribunal!—Umph—All this may lead to various conjectures. What if Dianora herself were maltreated by a band of villains who should conspire against her and her property? Oh! that I were now at the head of a score of my men! I would certainly unravel this mystery."

Near Merona Rinaldo and Ludovico descended from their chaise, sent it back with the driver, and took a bye road, where they met two men with some mules, whom Ludovico discovered to be his old acquaintances, Luzio and Jordano, both of Luigino's band.

The mutual joy of meeting was great, and they presently entered on a more particular conversation, which Rinaldo began as follows:

Rinaldo. Where is Luigino?

Jordano. All we know is, that he has divided his troops, half remaining with him and half under the command of Amalato. We were among these last. Within six days we were alarmed, and we and ten more were cut off; since which we have never been able to join the main body. In the meanwhile we act for ourselves in this neighbourhood.

Rinaldo. Have you a safe place to harbour in?

Luzio. Oh yes.

Jordano. Up to the ears in rocks and forests.

Rinaldo. I will join you.

Luzio. How?

Jordano. Are you serious?

Rinaldo. As I have said.

Jordano. Thunder and lightning! 'twill procure us both fame and fortune.

They now mounted the mules, and Rinaldo joined the party, who now felt three times as strong as they really were, in consequence of having the dreaded Rinaldini at their head.

Rinaldo immediately gave his orders, sent some of his men out to recruit, and others in search of their old comrades; declaring to them all that he was meditating a grand blow. This made them proud and joyous, and *viva Rinaldini!* resounded from all the rocks.

On the fourth day two more of Luigino's men were brought in, who had been found straggling, and who were very glad to meet with their companions. Three new recruits were also admitted and sworn; and thus Rinaldo was now nineteen strong. With these men he wheeled to the left, up the ridge of mountains above Saldona, on whose left side stood the chapel, against which he had sworn vengeance.

Rinaldo pitched his tent in an uninhabited valley among the rocks, and soon received proofs of the courage of his people, who made rich booty on all sides. Thus they wanted neither money nor provisions. They also brought in two footpads, who with great pleasure joined the newly established banditti.

When they had procured the ammunition they wanted, and Ludovico had recovered, Rinaldo set forward with his party, took possession of the pass of the mountain, and came at midnight to the devoted chapel. Finding the door fast, they immediately broke it open, and searched the place by torch light; but

they found nothing but vaults and caverns, and all was empty and void.

The speech of the muleteer was now fulfilled, for Rinaldo took up his quarters in the chapel.

The following evening he removed into the valley below, and at the approach of night marched against the castle of the countess of Martagno. When he had taken possession of all the outer doors, and was about to enter the castle with Ludovico and Jordano, some of his men told him they heard the sound of horses feet of a considerable party of cavalry. Upon this Rinaldo drew his men together, and wheeled to the left, into a wood which he had scarcely reached, when the troops approached it. His men were on the alert and ready to fire, the dogs were silent and upon the watch, when a number of burning torches appeared.

"'Tis strange!" said Ludovico: "a detachment of cavalry never march by torch light."

The party still approached, consisting of twelve horsemen, who surrounded a carriage drawn by mules. Some bore torches, and all were in black, and masked exactly like the black man who had maltreated Rinaldo and Ludovico.

They were now very near the wood, which Rinaldo quitted, and placed himself in the way of the cavalcade with his gun cocked. Behind him were Ludovico, Luzio, Jordano and two more of their companions ready to fire, while the rest of the party inclosed them on their right flank in a semicircle.

"Halt!" said Rinaldo with a thundering voice; "here is one who would know who you are."

"Who is he?" said the chief of the party, "who is he that dares to command us? us whom all men fear! us whose power is dreadful?"

"Dreadful and powerful as you may be," said Rinaldo, "I have a name to oppose to you, that makes whole cities tremble, and a few leaden balls will soon put an end to your power, and the terror you excite. I am Rinaldini."

"He is not the man," replied the chief, "that can frighten us; nor is he powerful enough to threaten us with effect, since he himself is in our power."

"You lie," cried Rinaldo with bitterness, "Rinaldini is in no man's power."

"You fool!" returned the leader, "your threats might soon be turned against yourself, if you did not excite our pity; but at a proper time you shall repent of it. The lashes of the powerful ones fall heavy. Of that ask Ludovico."

"I hope," cried Ludovico, "to pay you stroke for stroke."

"Now," continued the blackman, "it is our turn to ask you, Rinaldini, why you place yourself in our way? What would you?"

"Satisfaction," quickly returned Rinaldo, "for unauthorized maltreatment practised towards Ludovico and myself. I care not for your pretended power. I will also know what you are thus secretly conveying in the carriage."

"Of all that," replied the black man, "I shall not say a word. We shall give no man any account of our proceedings. Abandon your design and begin to repent, otherwise severe justice will be executed on you."

Rinaldo made no reply, but gave a signal, upon which his party hemmed in the cavalcade still closer.

"One word more," said he, "and you are dead men. Open the secrets of your carriage voluntarily and surrender, or you shall pay for your obstinacy with your lives."

"You may do as you please," replied the black man, "but I will acquaint you with your own danger; you are surrounded. On all the heights arms are glittering to your destruction; surrender to us in discretion or your lives are forfeited."

"Captain," whispered Jordano, "the heights seem actually full of men;" and Ludovico in their cant told him the same.

"The die is cast," replied Rinaldo; "we shall not be so easily taken; certainly not without bloodshed. Besides, the moment I give the signal we shall cut our way through."

He now turned again to his antagonist and asked "for the last time will you surrender voluntarily?"

"For the last time," replied the other, "no."

Rinaldo fired his pistol at the black leader of the party, and twenty more shot were fired by his people. Three of the black men fell, the rest drew their pistols and shot two of Rinaldo's men; then setting spurs to their horses they galloped off.

Rinaldo approached the carriage and raised the curtain, expecting to clasp Dianora in his arms, but instead of a human being found a coffin.

Jordano, Ludovico, and Luzio mounted the horses of the killed, and now on all sides trumpets were heard, and soon after the alarm-bell was rung in all the villages.

"Quick," said Rinaldo, "quick with the carriage to the mountain on the right." He then vaulted on a horse which Ludovico brought him, and galloped towards the pass, followed by Jordano and Luzio.

Ludovico and some of his companions sprang on to the carriage and within. The rest kept close together, and the whole party followed their captain as fast as possible.

Rinaldo had scarcely reached the narrow pass of the mountain when he and his companions dismounted and took post there, resolved to defend this retreat to the last, but no opponents appeared, and they were not attacked.

Soon after came the carriage, and by degrees the rest of the party, who drew off to a more retired part of the mountain, and by break of day reached a small valley, when they halted. Both mules and horses were left to enjoy the miserable herbage of the valley in liberty; and Rinaldo mustered his people, of whom none were missing but the two that were killed.

Rinaldo now ordered the coffin to be taken out of the carriage. It was extraordinarily heavy, and nailed down very fast, but being forced open proved full of gold and silver vessels, closely packed together, with plates, dishes, mugs, goblets and jewels; and two caskets containing rings, watches, and six rolls of a hundred ducats each.

"Aha!" said Rinaldo, "now we know these gentlemen.—They are of our own trade, only under a different appearance. This is the cause of their hatred towards us. 'Tis envy brings them out against us. 'Tis well they have made a collection here, which we will divide like the heirs of an old usurer.

He immediately wrote down the shares of the distribution, and each had a considerable sum. He himself only kept one of the horses and two rolls of ducats, the rest of what was due to him he gave up for half its value in money.

Thinking it probable he might be pursued, he divided his band and pointed out to his companions the road they were to take to the right and left, in order by degrees to approach the place wherein he imagined Luigino might be, and whither he himself intended to go.

Every thing being now in order, he mounted his horse, as did Ludovico and Jordano as his attendants, and all three took the great road to Nisetto.

They had scarcely left the valley when they met an armed man, who placed himself in their way:—he delivered a letter to Rinaldo, who beheld him with suspicion, and gave his attendants the wink, which they understanding, dismounted and seized the stranger, who stood firm, without the least motion or sign of fear. The letter was to the following effect:

"COURAGEOUS RINALDINI,

"Your fortitude and courage excite our admiration. You have overcome us, and from foes converted us into friends. We now solemnly offer you our hand in an alliance which you must not refuse; for it is the offer of men who are sufficiently dreaded to make themselves respected every where. Tired of the yoke of a tyrannical government—we are resolved to rule ourselves. You who deserve to be at the head of an army, will take the office that is so well adapted to you. We would know where we may find you, that we may communicate further by word of mouth. You may confide your answer to the bearer without the least suspicion; we expect it will be conformable to our wishes.

"Your friends,

"THE BLACK JUDGES IN SECRET."

Rinaldo tore a leaf out of his pocket book, and with a pencil wrote, "Rinaldini desires not to be more acquainted with you than he is already. He is no rebel against his king, and despises your offer. He will be able to punish you, and will never suffer himself to be called your friend."

He folded up the note and silently delivered it to the messenger, who received it in like manner, and left him without uttering a word.

When he was gone Rinaldo communicated the contents of the letter to his companions, and they were still speaking on this subject when they saw a coach coming towards them; in which, as it approached, Rinaldo perceived, to his utter astonishment, Olympia sitting beside a stranger, who, from the attendants, appeared to be a person of rank and condition. At the sight of Rinaldo she turned pale, but gave no signs of knowing him; and when he bowed to her, returned his salutation with great dignity. Rinaldo stopped one of the servants who was some way behind, and asked "who the gentleman might be?"

"The mayor of Nisetto," said the servant.

Ludovico looked at Rinaldo, and said laconically, "So we did not choose to know yon lady, I suppose?" "Certainly," said Rinaldo laughing, "otherwise we should have acted in a different manner."

"The mayor," said Ludovico, "will soon find her out; and who knows whether, when he once knows her thoroughly, he may not repent of having made her acquaintance."

"Very possibly,"

"I must confess the signora falls into a great variety of hands; but suppose she were to come into the clutches of the black men, and they should inflict on her a penance for knowing us, like that I experienced. They have written the whole calendar on my back in my own blood, and it would be a pity to impress so many red-letter lines on the signora's delicate body as they have on mine. Yes, yes, if I ever forgive the villains their cruelty, I will confess myself a fool and a coward."

He was still going on with this oration, when Jordano observed that a great cloud of dust appeared before them, which seemed to arise from a body of horse. And so it proved; for at length the cloud approached and the troops came in sight; upon which Rinaldo ordered his men to prepare their arms, and rode directly towards them.

In fact it was a body of dragoons that were come out against him. The officer returned his salutation with the utmost politeness, and said; "May I ask your name?"

Rinaldo answered without hesitation or delay, "I am a traveller, by birth a Roman, and my name is Baron Teguano.—These are my servants."

"Doubtless, you have a passport?" said the officer.

"Oh yes," replied Rinaldo readily, "and letters of recommendation from the mayor of Nisetto, whose relation I have the honour to be."

"That is all perfectly right," returned the officer, "otherwise you would be stopped wherever you meet any soldiers, which you will very frequently."

Rinaldo. How happens that? Is there any danger from the Barbaresques?

Officer. We are too far from the coast for that. But there are a great many robbers about, and Rinaldini with his band is in the neighbourhood.

Rinaldo. So I have heard, but I scarcely believed it.

Officer. 'Tis true, however. And besides, there is another set of thieves; but nobody knows whether they belong to Rinaldini's band or not. They wear black monks' habits, and so make themselves much feared. I am glad to see you and your people are so well armed, otherwise I would give you an escort. Even a military body run some hazard in engaging with such a banditti, for they fight like desperadoes. You are going to Molano?

Rinaldo. I am.

Officer. I wish yon a pleasant journey.

Thus they took leave of each other.

Ludovico observed; "We got off very luckily. I was in a terrible fright lest he should ask to see our passports and letters of recommendation."

Jordano. So was I. And what would you have done if he had?

Ludovico. Aye, let us hear what you would have done captain?

Rinaldo. For that I was prepared.

Ludovico. Well.

Rinaldo. I would have taken out my pocket book, turned over the leaves, looked for the papers and seemed much disturbed at not finding them. "I have left my papers behind me," would have been my answer, and I would have proposed to go back to Nisetto to the mayor. There we should have found Olympia, and you do not imagine she would suffer any evil to befal us.

Ludovico. Bravo! I should not have hit upon it so soon, and yet I flatter myself I have my share of shrewdness. You deserve indeed, were it only for this, to be our captain.

Jordano. Yes, by heavens! that is true. I am very happy I am in your service. Perhaps I shall gain by it in various ways.

They now trotted on fast; not to Molano as Rinaldo had told the officer, but turned off to the left toward the mountains, where about noon they reached a small village. Near it was a monastery, which served as an inn for travellers, and at which they stopped.

While their frugal dinner was preparing, Rinaldo enclosed the letter he had received from the black fraternity, to the Mayor of Nisetto, and sent it by a messenger accompanied with the following letter:

"TO THE MAYOR OF NISETTO,

"Sir, the enclosed letter from a black fraternity, is sent you by the man whom it invites to enter into a conspiracy against the lawful government of this island. He has no inclination to hold any communication with these men; and informs you of this set of banditti, who hide themselves in dark places. You will know what measures to take. The banished, dishonoured, and despised robber-captain, is no rebel; he has renounced his way of life, and will soon be no more in this island. He wishes you all health and happiness.

"RINALDO RINALDINI."

Having arranged this business, he gave himself up to the contemplation of the romantic spot before him. The inn was at the foot of a high mass of rock, on a peak of which stood a beautiful castle surrounded with high walls, and adorned with numerous towers. It reminded him of the castle of Martagno, and recalled the remembrance of the days that were gone.

Wandering about the foot of the rock, lost in silent contemplation, he approached a bush, from behind which a fellow suddenly rushed upon him, threw him down, bound him, and dragged him behind the bush. Here upon a signal given, a trap door covered with turf arose, and Rinaldo was dragged down some steps through a dark passage. A flight of steps and another trap door brought him up again to day light, and he found himself in a large court of a castle. Here his bands were loosened, and he was suffered to recover breath.

He inquired where he was, but only received for answer, that time would inform him.

On the stairs he was met by a kind of warden, who gave him three keys, saying: "These are the keys of the three apartments appointed for your residence in this castle."

Rinaldo. Apartments?

Warden. Yes apartments.

Rinaldo. And not dungeons?

Warden. God defend us all from the dungeons of this castle; they are horrible. But why should a prison receive the noble baron?

Rinaldo. Do you know then who I am?

Warden. I know nothing more of you, than that I am ordered to attend on you, and that you are a noble baron, with whose name I am unacquainted.

Rinaldo. In whose castle am I?

Warden. That I dare not tell you.

Rinaldo. Through whose means am I here?

Warden. I know not.

Rinaldo. Tell me all the instructions you have received relative to me?

Warden. To lodge you in the three rooms I have mentioned; to wait on you and to keep you company whenever you wish it, but not otherwise; my wife is to wash and cook for you, and for the rest I am to wait further orders.

Rinaldo. And may I not know the name of the proprietor of the castle?

Warden. Not from me.

Rinaldo. Am I then a kind of state prisoner?

Warden. That may be. I know not why or wherefore you are brought hither.

Rinaldo said no more, but desired to see his apartments, which were very neatly furnished. He found pen, ink, and paper, books, and even a guitar. Which showed that whoever had ordered him to be brought there knew his mode of life.

The view from his apartment was beautifully romantic. He went to a window to enjoy it, and a telescope increased the pleasure he received.

He saw also the inn he had stopped at, and his companions Jordano and Ludovico, who were searching about with great anxiety, and could not discover any traces of their master. He hallooed and made signs, but his voice was sent back by the rocks, and his signs were unobserved. He then wrote a paper and gave it to the wind; but it whirled in airy circles round and round, till at length it was caught by a hawthorn near the castle.

He now began to reflect on other means of attracting the attention of his companions; when he saw some men on horseback arrive at the inn. They surrounded Ludovico and Jordano; a firing was heard, sabres glittered, and both parties soon disappeared in a cloud of dust that moved towards the left. It seemed that Jordano and Ludovico were carried off, and the place was void of any appearance of men.

The departing sun left Rinaldo pensive at his window, and there the moon and stars still found him.

Three days had now passed and the evening of the fourth was come, when, as Rinaldo sat upon his couch, the door opened, and a female figure in a veil suddenly appeared. She stood still near the door; and Rinaldo having contemplated her during a few moments in silence, asked: "who is there?"

[*To be Continued.*]

ORIGIN OF THE AMERICANS.

THE Indian Prophet (or Manitou) who resides near the lake Michigan, told some of the Mississippi Indians who were on a visit to him some time ago, that the Americans were never born, that they grew up as mushrooms, and are the last people on earth —that the English were born first, the French next, and as to the Americans, they were formed by the winds throwing the great waters (or sea) into such a convulsed state as to generate

a froth, which the winds scattered among the trees of the forest, and from this froth they leaped into life as numerous as the blades of grass in the Prarie!!!

THINGS TO BE LAUGHED AT.

SOME of my readers may perhaps be inclined to question the truth of several articles contained in this work, for no other reason in the world than that they appear absurd, improbable, or anonymous. I do not know what may be thought of the following; but they are all faithfully copied from the works of authors who hold no despicable situation in the republic of letters:

Had man been a dwarf, he had scarcely been a rational creature; for he must have had a jolt head, so there would not have been body and blood enough to supply his brain with spirits; or he must have had a small head, answerable to his body, and so there would not have been brain enough for his business. *Crew's Cosmol. Sher. book i. chap v.*

The city of London is the largest in the world, and the people of London the *wisest*. *Williamson's Candid Traveller, p.* 42.

One Englishman can beat *five* Frenchmen. *Williamson's Serious Positions, p.* 73.

One English man of war will beat a Dutch fleet. *Nebolt's Naval Expedition, chap.* 4. *p.* 9.

Among the reptiles that have a strange faculty to shift for food, &c. may be reckoned eels, which although belonging to the water, can creep on land from pond to pond, &c. Mr. Mosely, of Mosely, saw them creep over the meadows like so many snakes from ditch to ditch; which he thought was not only for bettering their habitation, but also to catch snails in the grass.—*Plot's His. of Staffordshire, chap.* 7. *p.* 32.

Had the calf of the leg been providentially and prominently placed before instead of being preposterously and prejudicially placed behind, it had been evidently better, forasmuch as the human shin bone could not then have been so easily broken. *Dr.*

Moreton's Beauty of the Human structure, Glasgow edition, p. 62.

It hath indeed been a doubt, nay, a matter of much debate among historians of the former days, whether Oliver Cromwell was that pious good man he pretended to be? But it is allowed, I think, that he was almost continually preaching and praying; and therefore he must have been a pious man unless we suppose piety not to consist in fervency, which would be absurd and ridiculous. *Morgan's Case fairly stated, p.* 69.

Though I have examined what all other authors have wrote on this affair with great impartiality, yet I cannot conceive that any of them have the least merit, nor do I find one man that hath treated this subject sensibly besides myself. *Smithson's Amiableness of Candour and Diffidence.*

Next unto Alvi there are two rivers, Atorca and Caora, and on that branch which is called Caora, are a nation of people whose heads appear not above their shoulders, which though it may be thought a mere fable, yet for my own part I am resolved it is true: because every *child* in the provinces of Hertu have their eyes in their shoulders and their breasts; and that a long train of hair groweth backward between their shoulders. *Sir W. Raleigh's Works, p.* 209.

EXTRACT OF A LETTER FROM A GENTLEMAN IN BARBADOES TO A FRIEND.

A VERY great friendship existed between Thomas Ostrahan and Robert Straker, two youths of this island, which was contracted at school in England, and continued after their arrival here. Ostrahan died lately; Straker attended his funeral, and expressed lively marks of sorrow at the death of his friend. On his returning at night to rest, in his chamber, he there ruminated on Ostrahan's death, and consoled himself for his loss, in a hope that his friend would enjoy a degree of happiness in the invisible world that he could not have expected here. Whilst he was thus employed, he on a sudden saw a glimmering light at a distance from him, which seemed to approach near him, and directly there appeared to his sight a form that made every nerve in him tremble with fear, and so wrought on him that he sunk

speechless in his bed. After some little time he recovered from his swoon, and saw the same form sitting in a chair by the side of his bed; and, notwithstanding the terrific appearance of it, he soon recognized the features of his late departed friend, Ostrahan, who thus saluted him: "Do not be terrified, my dear friend, at my appearance; be of good courage; do not be surprised." At these words he recollected his faultering spirits, and offered to take him by the hand. "No, my dear Bob," said the spirit, "I am not to be touched by mortal hands. I am yet ignorant where I am to go, but at present have received a command from the Almighty to warn you of an impending danger that hangs over your brother's head, which he is ignorant of. Tell your father that two intimate friends and companions of your brother will shortly seduce him to the most abandoned wickedness; and that unless he uses some precaution to prevent it, your brother will inevitably be lost. I know you love him, and would not willingly see him undone, therefore fail not to acquaint your father. You yourself will shortly die, at what hour I know not; and another of our friends will shortly follow." At this he departed from his sight.

This made a deep impression on him, which his mother took notice of, and asked him the reason of it. He told her he should shortly die: she asked how he came to have such a thought; and in answer to her question he told her of his friend Ostrahan's appearance to him, which she laughed at, and told him it was a dream. At night he retired to rest with his brother as usual; but, being kept awake some time by uneasy reflections on what the spirit had told him respecting his brother, he on a sudden saw a very bright light illuminating the whole chamber, which was so beautiful and striking that it both pleased and terrified him. At the same instant he jumped out of bed, in order to alarm the family; but, hearing a fluttering kind of noise, he looked towards the place, and saw his friend arrayed in celestial glory, standing before him. Never did his eyes behold a form so beautiful; he was dressed in a long white robe, that carried with it an air of inexpressible grandeur; his cheeks appeared adorned with a rosy-coloured hue that surpassed the beauty of the blooming rose. A glorious illumination sparkled around him. Straker beheld the sight with the most rapturous extacy, while he stood some minutes silent to indulge the admiration of his earthly friend. At length this celestial inhabitant broke silence, and said, "My dear friend, once more I come to vistit you; I am in a place of happiness, and sent by the Most High to repeat the former command respecting the youth who now lies sleeping in the bed: why did

you delay communicating it to your father?" Straker replied, "I designed to acquaint my father of it, but my mother, ridiculing it as a dream, prevented me. Will you permit me to awake my brother? your warning him of his danger will have a stronger weight." "No, it is not permitted," repeated the spirit; "should you awake him he might see me, because I am at present visible to human eyes; but it would also oblige me to depart instantly. You will yourself bid adieu to this world in a few days! Be resigned, and expect the stroke." "I am not afraid of death," replied Straker; "I think I am prepared to obey the summons of the Most High." "Three hours before your death," said the other "I shall appear to you: be mindful of the injunction laid on you." He then walked very leisurely towards the open window; Straker had resolution enough to follow him, and trod upon the skirt of the white robe, but it did not seem to feel like a common substance. At this the shining seraph turned round, and most benignly smiled upon him, and then appeared to soar up to the heavens.

Straker a few hours after penned every particular of this visitation, and directed it in a letter to his father.

He was soon after seized with a dangerous disorder. After being seated in a chair, he presently raised his drooping head, and cried, "I come, I come, my dear friend, I will soon follow." His friends around him, being surprised, asked him the reason of his exclamation: "I have just seen," said he, "my dear friend, Thomas Ostrahan: I shall expire in three hours." On being told that the young lady he courted was in the house, he desired his friends to introduce her into his chamber. He then embraced her with great tenderness, and kissing her, mournfully exclaimed, "Farewell, my dear M——! may Heaven love you, as I have done! farewell my dear friends!" After this he prostrated himself on his face; and after lying some time in that posture, he expired with a gentle sigh.

A Knife Swallower.

A SINGULAR CASE.

A MOST singular case having lately occurred in Guy's hospital, London, of a man who lived several years after swallowing a number of knives, imperfect and erroneous accounts of it having found their way in the public papers, we have succeeded in obtaining the folowing short but authentic information respecting it:

John or William Cumming, an Amercian seaman, while in France in 1799, seeing some itinerant jugglers pretend to swallow knives, was induced, in a moment of intoxication, to do the same in reality, and actually swallowed *four* case knives, such as sailors commonly use; all of which he got rid of in a few days, without much inconvenience. Six years afterwards he performed another feat of the kind at Boston, by swallowing *fourteen* of different sizes; by these, however, he was much disordered, but recovered in the infirmary at Charlestown, near Boston, where the knives are preserved. Being captured on board an American ship, by his majesty's ship Isis, in the latter end of 1805, he entered the British service, and having boasted of former exploits, he was unfortunately prevailed on to gratify idle curiosity, by swallowing *seventeen* in two successive days. He was immediately seized with violent pains, incessant retching, and other alarming symptoms, requiring the aid of the surgeon, under whose care he remained for eighteen months from that time, when he was discharged as unserviceable. He was twice to Guy's hospital, under Dr. Babington, in 1807, and was again admitted in 1808, by Mr. Curry, under whose care he continued for the last seven months of his life; the whole of that time being passed in almost constant pain, and progressive wasting, until the end of March, 1809, when he died. On examining the body after death, *fourteen* knife blades, and a number of back-springs were found in his stomach; all of them much corroded, and some nearly dissolved. A brass button, and part of the lining of a silver knife were scarcely affected; but the horn handles and iron linings of the other knives were either dissolved, or had been passed downwards. The immediate cause of his death was the back-spring of a large clasp knife, which had penetrated through the intestines into the cavity of the belly. Two other back-springs had got down still lower, and were fixed across the gut, so as to be felt by the finger. Though the blades and back-springs found in the stomach were extremely ragged and sharp, yet this organ was not penetrated by them in any part; and what is still more surprising, he could bear considerable pressure there, and at times took food with appetite.—Cumming was remembered to have been in Charleston hospital in 1805, by a gentleman from Boston, now in London; and if any doubt could remain after the inspection of the body, his exploits on board the Isis at Portsmouth, has been confirmed in the fullest manner by Captain Ommany, the commander, and Dr. Lara, of Portsea, who was a surgeon of that ship. The knives as taken out of the stomach, with the stomach itself, are preserv-

ed at Guy's hospital; and it is understood that Dr. Curry is drawing up a complete history of the whole case, to be laid before the public either in the philosophical transactions, or some other periodical work. Many of the knives he swallowed were *four* inches long, and one inch and a quarter across the widest part of the blade and handle.

LONGEVITY.

THERE died in February, 1806, at Gloves, near Athenry, in Ireland, of a short illness, Dennis Coorobee, of Ballendangin, aged 117 years. The life of this man was remarkable not only for its duration, but from his exemption from most of the evils of humanity. He retained his mental and corporeal faculties in full vigour to the last. Three weeks before his death, he walked out and home twenty-six miles in one day, and read the smallest print without glasses as distinctly and easily as a boy of sixteen. Two days previous to his death, he never remembered to have any complaint or sickness whatever, tooth-ache only excepted. The first fifty-six years of his life passed entirely free of even the tooth-ache. After that period his teeth began to decay; but in the course of fifteen years a new set appeared, of which he continued in possession till his death.

Of his moral character, it is only recorded, that he was steadfastly an honest man; sober, regular and perfectly upright in his deportment. His mind was naturally strong and acute, not disciplined by a literary education, but enriched by observation and experience. He spent his life in the cultivation of the same farm, the property of which he had acquired early in life, and bent his attention chiefly to agriculture, in which he was generally allowed to be eminently proficient. He was one of the earliest who introduced and propagated the potatoe; which he cultivated for the last seventy years.

He was seven times married. He was first married at the age of twenty-one. With his last wife, who survived him, he lived longer than with any other previous ones, that is twenty-five years, having married her when ninety-three years old. In general, they were short lived, and were young women of his immediate neighbourhood. The years of his widowhood, taken together, amounted to eleven. All the children born to him were forty-eight; which, on an average, is one for every two years,

since the first year of his marriage. He had three sets of twins; and his third wife bore him eleven children in twelve years.

His grand children were in number two hundred and thirty-six, which is a little more than five to each child.—His great grand children amounted to nine hundred and forty-four, which is more, proportionally, than eight to each child. He had twenty-fivegreat great grand children, the oldest of whom is now four years old. Of one thousand two hundred and fifty-three descendants of his body, four hundred and eighty-seven survived him.

By his last wife, he had six sons, the youngest of whom is a fine lad of thirteen.

These facts are extracted from a register kept by the old man of the names, births, marriage, deaths, and general situation of his wives and descendants. The keeping of this register was his principal amusement: and his desendants being scattered far and wide over the earth, he took great pains to make a catalogue exact and complete. It is to be hoped, that some curious person may rescue this document from oblivion, by committing it to the press. It must certainly lead to some very valuable inferences, as to the constitution of human bodies, and of human society.

APPARITION BEFORE DEATH.

Mr. JOSEPH GLEW, a sword-hilt-maker, lived with his wife (both ancient people) many years, and one woman-lodger, in the house over the archway in the passage to Bear-yard, near the oratory, in Lincoln's-Inn-fields, London; and for the sake of company desired a nephew of his, to come and lodge in his house. Accordingly, in the beginning of January, 1739-40, the nephew came to his uncle, and spent every evening with him and his wife in reading, &c. for their amusement. About the twenty-fifth of the same month, after the nephew had been reading to his uncle and aunt, who were at this time in very good health, some meditations out of Dr. Thomas Coney's Devout Soul, he retired to his chamber, a large back room, up two pair of stairs, and having fastened the door, went to bed, and fell asleep before ten o'clock. A little before the clock struck twelve, he was awakened by the drawing of the curtain of his bed, and starting up, saw by a glimmering light, resembling that of the moon, the shadow of his uncle in the night gown and cap he had on when he last parted with him, standing on

the right side, near the head of his bed, holding the head curtain back with his left hand, and seemed as if he was either going to strike or stroke him with his right; but the nephew believed the latter, as the face of the spirit had a cheerful look, and they lived in the greatest amity. At this instant, Mrs. Cooke, an antient woman, that lodged in the fore two pair of stairs room, and who formerly belonged to Mr. Rich's company of comedians several years, came out of her apartment to light down stairs the widow of the facetious James Spiller, who had been this evening to visit her. He now heard the clock, which was in his uncle's apartment, underneath, strike twelve, and tried to call out to the two women as they passed by his door, but had lost all power of utterance. The ghost kept its position, and the nephew his eyes fixed on it, and heard when the two women opened the street-door, that they called to the watchman, as he came by crying the hour of twelve, and agreed to give him some pence to light Mrs. Spiller to her lodging, which was but at a little distance. On which she went away, and Mrs. Cooke, having again fastened the door, was coming up the stairs, when the nephew supposes he swooned away; for on coming again to the use of his reason, he found himself half out of bed, and immerged into a cold and sickly sweat. The first thing he heard, after he had recovered from his fright, was the clock striking one. He now wrapped himself up in his bed clothes, but closed his eyes no more the whole night. About eight in the morning, as soon as he heard his aunt open the door of her apartment, he jumped out of bed, and putting on his apparel with what expedition he could, hurried down to her room, and having asked how his uncle did, heard he was pretty well. On this he told his aunt what he had seen, with the time and circumstances; but she, looking on it as fabulous, they called for Mrs. Cooke, who was just got up, and she confirmed every thing he had said concerning Mrs. Spiller and the watchman, a positive proof he was awake and in his senses. The aunt now desired he would not mention it to his uncle, which he promised he would not, but withal told her he could never more lie in that chamber, and went out about his business. The same day before one o'clock, the nephew received a message from his aunt, where he was at work in Fleet-street, desiring him to come immediately to her: he accordingly went to her house, where he found his uncle dead, and was told that he fell down in crossing his room, and died suddenly about three minutes before twelve o'clock: exactly twelve hours from his ghost's appearance to his nephew.

This circumstance induced the young man to think his uncle might want to reveal something to him, and therefore desired to sit up with his corpse the night preceding his interment, which the aunt agreeing to, he fortified his mind, and prepared a devotional book for his companion, with which he shut himself up in the room with the body, about six in the evening, in hopes he might see the spirit of his uncle, if he had any thing to say or open to him; but as nothing occurred, during fourteen hours he was alone with the corpse, the following evening he attended his funeral to the north part of the church-yard of St. Giles's in the fields, where his body was interred, leaving behind him the character of a good christian, a tender husband, and a sincere friend.

THE PRODIGIOUS FORCE OF IMAGINATION.

A NOBLEMAN in Portugal was overwhelmed with this imagination, "That God would not forgive him his sins," and so continued in despair, without receiving any benefit from pious discourses suited to his condition, or the use of physic.

At last, in order to drive this inordinate vertigo out of his head, when his chamber-door was locked, about midnight, the roof of his house being untiled, they let down an artificial angel into his room, with a drawn sword in his right hand and a lighted torch in his left, who called him by his name; he immediately leaped from his bed and adored the angel, whom he saw clothed all in white, with a beautiful countenance.

The angel commanded him to hearken to his message, which was to tell him, "That he should no longer afflict himself as he had done; for all his sins were pardoned:" which having said, the counterfeit angel put out his torch, and was drawn up again.

The poor man, overjoyed at such a signal favour and assurance, as he imagined from heaven, called up his people and told them what had happened to him, and the next day gave the same relation to his physicians, who humoured the artifice, congratulated his happiness, and pronounced him a holy man.

Soon after he found an appetite to his meat, eat heartily, slept quietly, and enjoyed himself as formerly, without ever relapsing into his late indisposition.

OBSERVATIONS ON CERTAIN UNCOMMON MARINE ANIMALS, BY MR. STELLER, IN THE RUSSIAN SERVICE.

ALL the beasts of the sea have some resemblance to those of the land, and from thence they derive their names. For example, the sea-calf, sea-bear, sea-lion, &c. The first of these remarkable animals, when full grown, is about seven and twenty feet long; the skin of it is black, rugged and hard, without any hair, and more like the bark of an old oak, than the skin of any beast; it is so firm also, that it cannot easily be separated by a blow with a hatchet; but when it is cut transversely, is very like ebony, both in smoothness and colour. The head is of an oblong form, and so little that it bears no sort of proportion to the vast bulk of the body. They have no teeth, and perform the act of mastication in a manner peculiar to themselves; namely, by two bones, one of which is inserted in the palate, the other directly opposite to it in the under-jaw. These creatures, though stiled by some authors amphibious, are not enough on shore to deserve that name.

They are immoderately voracious, and out of the excess of greediness keep their heads perpetually under water. They are not at all solicitous about their safety, so that a boat or a naked man may go in the midst of them (for they feed in herds) and single out any one that he pleases. They eat all sorts of sea-weed; and when their bellies are full, they go farther out to sea to take their repose, lest at the ebbing of the tide, they should be left on the shore. In winter they are frequently suffocated by the ice, and thrown dead upon the beach. The time of their engendering is in the spring, and particularly in the evening, when it is a calm sea. They have a number of preparatory gambols to their amours. The female swims gently on in a thousand circles and meanders; the male constantly attends her through all her labyrinths and windings, till at length, fatigued with her own coquetry, she places herself in an attitude of compliance, and the consummation is *more humano*.

The sea-bear is so called from its similitude both in shape and manners to that creature. These animals are really amphibious, and of the migrating kind; they choose for their retreat northern countries, and those uninhabited islands which are situated in great numbers, from the 50th to the 56th degree of latitude, between Asia and America. Here the females bring forth in June, and refresh themselves for three months in this retirement, till the young ones grow strong enough to attend them on their

return home. They are excessively fond of their little ones; the dams, after bringing forth, lie in herds on the shore, and spend most of their time in sleep; but the young ones, in a few days after their birth, exercise a variety of gambols, and very soon begin to fight; one throws the other down, at which the sire comes up and parts them, caresses and licks the conqueror, whom he afterwards engages himself, and the more resistance he finds from him the more highly he is delighted.

The males are polygamists; and one will have from eight even to fifty wives, of which he is extremely jealous, insomuch that if any other male makes but the least approaches to her, his resentment is implacable. Though many thousands of them lie on the shore together, yet they are all distributed into a number of separate clans, or families. One family consists frequently of an hundred and twenty animals, including the males and females with their cubs, amongst which are those who have not yet taken to them a seraglio. When the males grow old, their females desert them, and they are obliged to lead a monastic life in poverty and indolence. They are of a very martial disposition, and have often battles or disputes arising about their wives or their provisions, and sometimes about the possession of certain spots of ground. They love their wives and offspring with the utmost tenderness; but are inexorably cruel at the least default of either.

"We had (says Mr. Steller) a very good opportunity of observing this; for on a certain time, when we took some of the young ones, the dam having fled for fear, the male on his return missing some of his family, took her up by the neck, and dashed her with great force against the rock, till she appeared to be almost expiring. As soon as she was a little recovered, she fell at his feet, cringing like a dog, with a profusion of large tears, that distilled from her eyes as from an alembic, and bedewed her from head to foot." Mr. Steller, after this, gives us a description of the sea lion. There is a great analogy between this animal and the former.

The sea-otter he says is an animal beautiful in itself, and of high value and estimation on account of its skin. Its shape, size, &c. are a medium between the beaver and the fresh-water otter. The hair and down on the skin vie in softness and lustre with the most delicate silk. These animals are never taken but with great difficulty, and more frequently by stratagem than any other means. But what is both wonderful and curious, there is another species whose skins are of little or no worth, that seem quite regardless of pursuers, and may be taken without danger, difficul-

ty, or resistance; as if the former were conscious of their excellence and use to mankind, and were in proportion on their guard; while the latter convinced of their worthlessness, and secure in that conviction, are not apprehensive of the assaults of men, who seldom commit wilful slaughter, where necessity, interest and self-defence are wholly out of the question.

JUSTICE AND SAGACITY CONQUERING FRAUD AND PERJURY,

Exemplified in the conduct of Sir Matthew Hale, Lord Chief Justice of the King's-Bench in the reign of King Charles II.

A GENTLEMAN of about five hundred pounds a year estate, in the eastern part of England, had two sons. The eldest had a rambling disposition. He took a place in a ship and went abroad; after several years his father died. The younger son destroyed his father's will and seized upon the estate. He gave out that his eldest brother was dead, and bribed some false witnesses to attest the truth of it. In a course of time the eldest brother returned; he came home in miserable circumstances.—His youngest brother repulsed him with scorn, told him that he was an impostor and a cheat, and asserted that his real brother was dead long ago, and he could bring witnesses to prove it. The poor fellow having neither money nor friends was in a most dismal situation. He went round the parish making bitter complaints, and at last he came to a lawyer; who when he had heard the poor man's mournful story replied to him in this manner:—"You have nothing to give me: if I undertake your cause and lose it, it will bring me into very foul disgrace, as all the wealth and evidence is on your brother's side. But, however, I will undertake your cause upon this condition:—You shall enter into obligations to pay me a thousand guineas if I gain the estate for you. If I lose it I know the consequence, and I venture upon it with my eyes open." Accordingly he entered an action against the younger brother, and it was agreed to be tried at the next general assizes at Chelmsford in Essex.

The lawyer having engaged in the cause of the poor man, and stimulated by the prospect of a thousand guineas, set his wits to work to contrive the best methods to gain his end. At last he hit upon this happy thought, that he would consult the first of all the judges, Lord Chief Justice Hale. Accordingly he flew up to

London, and laid open the cause in all its circumstances. The judge, who was the greatest lover of justice of any man in the world, heard the cause patiently and attentively, and promised him all the assistance in his power. (It is very probable that he opened his whole scheme and method of proceeding, enjoining the utmost secrecy.) The judge contrived matters in such a manner as to have finished all his business at the King's Bench before the assizes begun at Chelmsford, and ordered either his carriage or horses to convey him down very near the seat of the assizes. He dismissed his man and horses, and sought out for a single house. He found one occupied by a miller. After some conversation, and making himself quite agreeable, he proposed to the miller to change clothes with him. As the judge had a very good suit on, the man had no reason to object. Accordingly the judge shifted himself from top to toe, and put on a complete suit of the miller's best. Armed with the miller's hat and shoes, and stick, away he marches to Chelmsford; he had procured good lodging to his liking, and waited for the assizes that should come on next day. When the trials came on, he walked like an ignorant country-fellow backwards and forwards along the county-hall. He had a thousand eyes within him, and when the court began to fill, he soon found out the poor fellow that was plaintiff. As soon as he came into the hall, the miller drew up to him: "Honest friend, said he, how is your cause like to go to-day?" "Why, replied the plaintiff, my cause is in a very precarious situation, and if I lose it, I am ruined for life." "Well, honest friend, replied the miller, will you take my advice? I will let you into a secret which perhaps you do not know; every Englishman has the right and privilege to except against any one juryman through the whole twelve; now do you insist upon your privilege, without giving a reason why, and if possible get me chosen in his room, and I will do you all the service in my power." Accordingly when the clerk of the court had called over the jurymen, the plaintiff excepted to one of them by name: the judge on the bench was highly offended with this liberty. What do you mean, says he, by excepting against that gentleman?" "I mean my lord to assert my privileges as an Englishman without giving a reason why." The judge, who had been deeply bribed, in order to conceal it by a show of candour, and having a confidence in the superiority of his party—"Well, sir, said he, as you claim your privilege in one instance, I will grant you a favour, who would you wish to have in the room of that man excepted against?" After a small time taken in consideration—"My lord, says he, I wish to have an honest

man chose in," and he looks round the court—"My lord, there is that miller in the court, we will have him if you please." Accordingly the miller was chosen in. As soon as the clerk of the court had given them all their oaths, a little dextrous fellow came into the department, and slips ten golden Carolus's into the hands of eleven jurymen, and gave the miller but five. He observed that they were all bribed as well as himself, and said to his next neighbour, in a soft whisper, "How much have you got?"—"Ten pieces," said he. He concealed what he had himself.—The cause was opened by the plaintiff's council; and all the scraps of evidence they could pick up were adduced in his favour.

The younger brother was provided with a great number of evidences and pleaders, all plentifully bribed as well as the judge. The evidence deposed that they were in the self-same country where the brother died, and saw him buried. The counsellors pleaded upon this accumulated evidence, and every thing went with a full tide in favour of the younger brother. The judge summed up the evidence with great gravity and deliberation, and now "Gentlemen of the jury, said he, lay your heads together and bring in your verdict as you shall deem most just." They waited but a few minutes before they determined in favour of the younger brother. The judge said, "Gentlemen, are you agreed, and who shall speak for you?—"We are agreed, my lord, replied one, our foreman shall speak for us." "Hold, my lord, replied the miller, we are not all agreed." "Why, says the judge, in a very surly manner, what's the matter with you? What reason have you for disagreeing?"—"I have several reasons, my lord, replied the miller; the first is, they have given to all these gentlemen of the jury ten broad pieces of gold, and to *me* but five; besides, I have many objections to make to the false reasonings of the pleaders, and the contradictory evidence of the witnesses." Upon this the miller began a discourse that discovered such vast penetration of understanding, such extensive law, and expressed with such energetic and manly eloquence that astonished the judge and whole court. As he was going on with his powerful demonstrations, the judge in a surprise of soul stopped him—"Where did you come from and who are you?"—"I came from Westminster-Hall, replied the miller, my name is Matthew Hale, I am Lord Chief Justice of the King's Bench. I have observed the iniquity of your proceedings this day, and therefore come down from a seat which you are no ways worthy to hold. You are one of the corrupt parties in this iniquitous business. I will come up this moment and try the cause all over

again." Accordingly Sir Matthew went up with his miller's dress and hat on, began with the trial from its very original—searched every circumstance of truth and falsehood—evinced the eldest brother's title to the estate, from the contradictory evidence of the witnesses, and the false reasonings of the pleaders—unravelled all the sophistry to the very bottom, and gained a complete victory in favour of truth and justice.

AN EXTRAORDINARY ACCOUNT OF PERSONS,

Who, after Death, have concerned themselves with the affairs of their Friends and Relations.

THE Platonists speak of some souls that, after they are departed from their bodies, have yet a strange hankering after them; whereupon it is that they haunt the dormitories of the dead, and keep about the places where their bodies lie interred, and are therefore called by the philosophers body-lovers. I know not under what restraints souls are, when once separated from their bodies, nor what privileges some of them have above others; but if the following relations are true, some of these here spoken of have been as mindful of their friends and families, as others were affected to the bodies they had before deserted.

1. Ludovicus Adolisius, lord of Immola, sent a secretary of his upon earnest business to Ferrara; in which journey he was met by one on horseback, attired like an huntsman, with an hawk upon his fist, who saluted him by his name, and desired him to entreat his son Lodowick to meet him in that very place the next day, at the same hour, to whom he would discover certain things, of no mean consequence, which much concerned him and his estate. The secretary returning and revealing this to his lord; at first he would scarce give credit to his report, and jealous withal that it might be some train laid to entrap his life, he sent another in his stead; to whom the same spirit appeared in the shape aforesaid, and seemed much to lament his son's diffidence; to whom, if he had come in person, he would have related strange things, which threatened his estate, and the means how to prevent them. Yet desired him to recommend him to his son, and tell him, that after twenty-two years, one month, and one day, prefixed, he should lose the government of that

city, which he then possessed, and so he vanished. It happened just at the same time the spirit had predicted (notwithstanding his great care and providence) that Philip, duke of Milan, the same night besieged the city, and by the help of the ice (it being then a great frost) passed the moat, and with scaling ladders scaled the wall, surprised the city, and took Ludowick prisoner. He was in league with Philip, and therefore feared no harm from him.

2. Two wealthy merchants, travelling through the Taurine hills into France, upon the way they met with a man of more than human stature; who thus said to them; "Salute my brother Lewis Sforza, and deliver him this letter from me." They were amazed, and asked who he was? He told them, that he was Galeacius Sforza, and immediately vanished out of sight.—They made haste to Milan, and delivered the duke's letter, wherein was thus written: "Oh Lewis! take heed to thyself, for the Venetians and French will unite to thy ruin, and deprive thy posterity of their estate. But if thou wilt deliver me 3000 guilders, I will endeavour that the spirits being reconciled, thy unhappy fate may be averted; and this I hope to perform, if thou shalt not refuse what I have requested: farewell." The subscription was: "The soul of Galeacius thy brother." This was laughed at by most as a fiction: but not long after, the duke was dispossessed of his government, and taken prisoner by Lewis the twelfth, king of France. Thus far Bernard Arulnus, in the first section of the history of Milan, who was also an eye witness of what had passed.

3. Cæsar Baronius tells, that there was an entire friendship betwixt Michael Mercatus the elder, and Marsilius Ficinus; and this friendship was the stronger betwixt them, by reason of a mutual agreement in their studies, and an equal veneration for the doctrines of Plato. It fell out that these two discoursed together (as they used) of the state of man after death, according to Plato's opinions (and there is extant a learned epistle of Marsilius to Michael Mercatus, upon the same subject) but when their disputation and discourse was drawn out somewhat long, they shut it up with this firm agreement, "that whichsoever of them two should first depart out of this life, if possible, should ascertain the survivor of the state of the other life, and whether the soul be immortal or not." Some time after this agreement was made, it fell out, that while Michael Mercatus was one morning early at his study, upon a sudden he heard the noise of a horse upon the

gallop; and then stopping at his door, withal he heard the voice of Marsilius his friend, crying to him, "O Michael, Michael! those things are true, they are true!" Michael wondering to hear his friend's voice, rose up, and opening the casement he saw the backside of him, whom he had heard, in white, and galloping away upon a white horse. He called after him, "Marsilius, Marsilius!" and followed him with his eyes. But he soon vanished out of sight. He, amazed at this extraordinary accident, very solicitously inquired if any thing happened to Marsilius (who then lived at Florence, where he also breathed his last) and he found, upon strict inquiry, that he died at that very time, wherein he was thus heard and seen by him.

A PRODIGIOUS WHIRLPOOL.

AT a small distance from Drontheim, and not far from the coast, is a very dangerous gulph or whirlpool, called Maelstroom, occasioned by some large subterraneous hiatus.

At the time of flood, it forms a most terrible whirling for two leagues round, which swallows up every thing that comes near it. During the six hours ebb, it throws out the water with such violence, that the heaviest bodies will not sink in it, but are cast back by the force of the stream.

Fishermen, during the time of ebb, catch abundance of fish, which being forced up, cannot dive again. It is supposed to empty its waters into the bay of Bothnia, by a subterraneous passage.

CURIOUS MEMORANDUMS.

Substance of a Memorandum.—March, 1796.

HUGH M'GUIRE, of Northeast town, Dutchess county, has two twin children (girls) of whom I possess the following particulars.

They are six years old; they have been weighed three times with exactness.

1st. Nearly at birth, difference half a pound.

2d. At three years of age, no difference.

3d. At six years of age, no difference.

Their cloathing has always been alike in kind and form.

These children began to walk about the same period of time, viz. at ten months. The rest of the children of this family commenced walking at nine months.

When one of the twins has been taken sick, the other has almost* invariably become unwell, and of the same species of disease.

J. LIVINGSTON VAN KLEECK.

Poughkeepsie, Jan. 20, 1797.

Remarkable Story of a Rattle-Snake.

[From Carver's Travels.

Near one half of the way between the Fox and Ouisconsin rivers, is a morass overgrown with a kind of long grass, the rest of it a plain, with some few oak and pine trees growing thereon. I observed here a great number of rattle-snakes. Mons. Pinnisance, a French trader, told me a remarkable story concerning one of these reptiles, of which, he said, he was an eye-witness. An Indian, belonging to the Menomonie nation, having taken one of them, found means to tame it; and when he had done this, treated it as a Deity; calling it his Great Father, and carrying it with him, in a box, wherever he went. This the Indian had done for several summers when Mons. Pinnisance accidentally met with him at his carrying place, just as he was setting off for a winter's hunt. The French gentleman was surprised, one day, to see the Indian place the box which contained his God, on the ground, and opening the door, gave him his liberty; telling him, whilst he did it, to be sure and return by the time he himself should come back, which was to be in the month of May following. As this was but October, Monsieur told the Indian, whose simplicity astonished him, that he fancied he might wait long enough when May arrived, for the arrival of his Great Father. The Indian was so confident of his creature's obedience, that he offered to lay the Frenchman a wager of two gallons of rum, that at the time appointed he would come and crawl into the box. This was agreed on, and the second week in May following, fixed for the determination of the wager. At that

---

* The circumstance relative to the indisposition of the above children is so singular, I have altered its relation somewhat by prefixing the word ALMOST to invariably.

period they both met there again; when the Indian set down his box and called for his Great Father. The snake heard him not; and the time being now expired, he acknowledged that he had lost. However, without seeming to be discouraged, he offered to double the bet if his Great Father came not within two days more. This was further agreed on; when, behold, on the second day, about one o'clock, the snake arrived, and of his own accord crawled into the box, which was placed ready for him. The French gentleman vouched for the truth of this story, and from the accounts I have often received of the docility of those creatures, I see no reason to doubt his veracity.

Vanity in Death.

In the year 1544, there was found in Rome, a coffin of marble, eight feet long, and in it a robe, embroidered, which yielded six and thirty pound weight of gold; besides forty rings, a cluster of emeralds; a little mouse made of another precious stone: and among the rest, two leg bones of a corpse, known by the inscription on the tomb, to be the bones of the Empress Mary, daughter of Stilicon, and wife of the Emperor Honorius.

Curious Remarks on the different Degrees of Heat imbibed from the Sun's rays, by clothes of different colours. From Dr. Franklin's Experiments and Observations on Electricity, &c.

First let me mention an experiment you may easily make yourself. Walk but a quarter of an hour in your garden when the sun shines, with a part of your dress white, and a part black; then apply your hand to them alternately, and you will find a very great difference in their warmth. The black will be quite hot to the touch, and the white still cool.

Another. Try to fire paper with a burning glass. If it is white, you will not easily burn it; but if you bring the focus to a black spot, or upon letters, written or printed, the paper will immediately be on fire under the letters.

Thus Fullers and Dyers find black cloths, of equal thickness with white ones, and hung out equally wet, dry in the sun much sooner than the white, being more readily heated by the sun's rays. It is the same before a fire; the heat of which sooner penetrates black stockings than white ones, and is so apt sooner to burn a man's shins. Also beer much sooner warms in a black

mug set before the fire, than in a white one, or in a bright silver tankard.

My experiment was this: I took a number of little square pieces of broad cloth from a Taylor's pattern card of various colours. There were black, deep blue, lighter blue, green, purple, red, yellow, white and other colours, or shades of colours. I laid them all out upon the snow in a bright sun-shiny morning. In a few hours (I cannot now be exact as to the time) the black being warmed most by the sun, was sunk so low, as to be below the stroke of the sun's rays; the dark blue almost as low, the lighter blue not quite so much as the dark, the other colours less as they were lighter: and the quite white remained on the surface of the snow, not having entered it at all.

What signifies philosophy that does not apply to some use?—May we not learn from hence, that black clothes are not so fit to wear in a hot sunny climate, or season, as white ones; because in such clothes the body is more heated by the sun when we walk abroad, and are at the same time heated by the exercise, which double heat is apt to bring on putrid, dangerous fevers? That soldiers and seamen who must march and labour in the sun, should in the East or West-Indies have an uniform of white? That summer-hats for men or women, should be white, as repelling the heat, which gives head-aches; and to some, the fatal stroke that the French call the coup de soleil? That the ladies summer-hats, however, should be lined with black, as not reverberating on their faces those rays which are reflected upwards from the earth or water? That the putting a white cap of paper or linen, within the crown of a black hat, as some do, will not keep out the heat, though it would if placed without.—That fruit-walls being blacked may receive so much heat from the sun in the day time, as to continue warm in some degree through the night, and thereby preserve the fruit from frosts, or forward its growth? With sundry other particulars of less or greater importance that will occur, from time to time to attentive minds.

Catalogue of certain Productions discovered in the last Eruption of Mount Vesuvius.

[By Dr. Thompson, of Naples.]

The lava flowing from Vesuvius in the year 1794, having overwhelmed the populous town of Torre del Greco, the excavations since made, for the purpose of laying the foundation of the

reviving town, have brought to light many phenomena never before observed by mineralogists, and on that account it may be useful to mention some of them.

Besides many vegetable substances, as thread, cloth, bread, &c. become charred, as likewise fishes, wool, and other matters, wine also was found reduced, by means of sulphureous vapours, to the state of vitriolated tartar, with evident signs of fusion, and sometimes crystallized in hexacotal prisms, terminated by hexacotal pyramids, and, at other times, truncated; of all which, the valuable collection made by the Countess Shawronsky cannot but be admired, as likewise that of Father Antonio del Pitrizi, mineral worker of Torre, to whose diligence we are indebted for the specimens about to be described.

The specimens most interesting to the mineralogist are:

1st. Glass changed into Porcelain of Reaumur, both radiated, and containing in its crevices siliceous crystals.

2d. Malleable iron, which had formed the bars and casements of windows, &c. increased to twice or thrice its original bulk, and rendered brittle; its internal part either crystallized in octacotal prisms, attractable by the magnet; or changed, as it should seem, in its whole substance, the external part being brittle and laminated in its structure, like many of the ores of iron, while the central part appears to be pure iron crystallized in grains or plates, sometimes of three lines across, of a brilliant silver colour, without any traces of that azure appearance which is described in the native iron of the famous Siberian mass, and, in a specimen in my possession, from the province of Quito, in South America; however, this iron, so beautiful, is also brittle, on account of its granulated and laminated texture.

3d. The steel of the lock of a musket is swollen and reduced to grains of a rather larger size.

4th. The bells of some churches, surrounded by the lava, have become soft and bent, and are covered over, throughout the whole of their surface, both within and without, with a laminated metallic crust of from two to three lines thick, and this crust discovers throughout an evident crystallization; some of the crystals even shoot from the crust to the length of six lines, being pyramidal, with four rhomboidal faces. Upon the internal superfices of the crust, which was in contact with the bell, certain little crystals were observed with the lens, which have every appearance of blend, and it appears probable they may be such.

5th. The common copper coin, as likewise certain brass crucifixes, discover crystals on their surface, and are become brittle.

6th. The gold coin is found covered over with a subtle blackish crust, but which it readily loses on rubbing with the fingers; this crust it probably derives from contact with copper.

7th. Some silver coin is fused; although other copper monies have resisted this degree of heat, they have been sometimes found attached by means of the silver coin, which had melted.

8th. Lead, fused and running, has become hard; sometimes like litharge at others like minium, solid, compact, and of the brightest colour.

9th. A candlestick, formerly of brass, has been discovered, totally changed, as well in external appearance as in internal structure; without, it exhibits a most brilliant crystallized surface, and within, a surprising lustre, especially in its cavities, which considerably resembles a groupe of numerous crystals of transparent blend, of a coffee colour, and mixed with many octaedrons both of a bright and a dirty red copper, which might lead one to suspect that the bright red of certain copper ores is not essential to the copper itself, but perhaps arises from a mixture of iron.

The internal superfices of the cavities of this candlestick appear crystallized like that without, equally brilliant, and sometimes radiated; although the crystals of red copper scattered without-side are entirely octacotals, on breaking a thick place or knob of the candlestick, there are found in the central part, which resembles iron flag, most beautiful cubes of red copper, as bright as the finest Siberian specimens.

ACCOUNT OF A NEGRO WOMAN WHO BECAME WHITE.

THIS woman was cook-maid to colonel Barnes of Maryland; she was born in Virginia, remarkably healthy and robust, and originally as black as the blackest African. Some years ago, the skin next adjoining to the nails of the fingers became white, her mouth soon after suffered the same alteration, which gradually extended over the whole body, though not quite in an equal degree; four parts in five of her skin are as white, smooth and transparent, as in a fair European; the neck and back along the vertebræ, are least changed; her face and neck, in which the change is complete, discover the veins under the skin; and are suffused with blushes, when any accident excites the passions, either of anger or shame.

MEN OF EXTRAORDINARY STRENGTH AND TALLNESS.

GEORGE le Feur, a learned German author, tells us, that in the year 1529, there lived a man in Misnia in Thuringia, named Nicholas Klumber, an ecclesiastic and provost of the great church, that by main strength, and without the help of a pully or other engine, took up a pipe of wine in a cellar, carried it into the street, and laid it upon a cart. The same author says, that there was a man at Mantua, named Rodomus, that could break a cable as thick as a man's arm, with as much ease as a brown thread.

Mr. Richard Carew in his survey of Cornwall, tells us, that a tenant of his, named John Bray, carried about the length of a butt, at one time, six bushels of wheat meal, at the rate of fifteen gallons to the bushel, and a great lubberly miller of twenty years of age hanging upon it. To which he adds, that John Roman of the same county, a short clownish grub, would carry the whole carcase of an ox upon his back, with as much ease as another of a greater stature could carry a lamb.

Caius Marius, who was originally a cutler, and in the time of Galienus elected emperor by the soldiers, was so strong bodied a man, that the veins of his hands appeared like sinews. He could stop a cart drawn with horses, and pull it backwards with his fourth finger: If he gave the strongest man a fillip, it was felt like a blow on the forehead with a hammer: with two fingers he could break many things twisted together.

John Courcy, baron of Stoke Courcy, in the county of Somerset, who was the first Englishman that subdued Ulster in Ireland, and was honoured with the title of earl of it, was some time after surprised by Hugh Lacy his competitor for that title, sent over into England, and committed to the Tower by king John. A French castle being in dispute by two kings of England and France, they agreed to decide it by a combat in their presence. Courcy was sent for out of the tower to engage the French champion, and being weakened in body by a long imprisonment, was allowed a time to strengthen himself by good diet; and the Frenchman observing how much and heartily he eat and drank, and thereby guessing at his strength, said he was a cannibal, that when he had killed him would eat him, and therefore declined the combat.—

Afterwards the two kings desiring to see a proof of Courcy's strength, caused a steel helmet to be laid upon a block before him, which Courcy at one blow cut in pieces, and struck his sword so far into the block, that no man but himself could get it out again.

The emperor Aurelian, as it is recorded in history by Flavius Vopiscus, was very tall of stature, and of such wonderful strength, that in a pitched battle against the Samaritans, he killed in one day with his own hands forty eight of his enemies, and in some skirmishes afterward made them up nine hundred and fifty.—When he was colonel of the sixth legion, he made such a slaughter among the Francs, that seven hundred of them perished by his own sword, and three hundred were sold that were taken prisoners by himself.

AUTHORS FAMOUS FOR INVENTIONS.

THE inventor of Typography or Printing, was a German knight, Anno 1440, named John Guttenburgh of Mentz, though Wimphelingus says he projected it first at Strasburgh, and perfected it at Mentz: the greatest advantage that ever the commonwealth of learning received. Of what a toil was it to transcribe authors before, and preserve them from the injury of time; but now typography has put a bridle in the mouth of time, that it cannot devour so much; and has brought things under the yoke of mortality, and therefore may be justly called, the art of memory and death of oblivion. The Chinese, if we credit their books, say they have made use of printing sixteen hundred years, which was many ages before it was known in Europe; but theirs is a different kind from ours, being letters engraved on wooden tables, which will serve for many years to reprint the same work, without the new expense in setting for the press, as it is in our printing. This art was first brought into England by Mr. William Caxton of London, mercer, in the year 1471, who practised it to his great advantage.

The inventor of guns was Berthold Swartz, of Collen in Germany, by profession a monk, who being addicted to the study of chymistry, and compounding a physical medicine of nitre, a spark of fire fell into it and made it fly upward. Whereupon he made a composition of powder, and including it in an instrument

of brass, found it answer his intention, and by this accident came the invention of guns, which grew into use about the year 1400, in a fight between the Genoese and the Venetians, at Clodia Fossa, in which the Venetians having got, it seems, the secret from the German Monk, made such slaughter among their enemies, that they stood amazed to find so many of their soldiers killed and wounded, and yet neither knew by what means it came to pass, or how to prevent it. Lipsius will have it the invention of dæmons, and not of men. Sir Walter Raleigh ascribes it to the Indians, and Petrarch and Valturius give the invention to Archimedes, who by that means utterly destroyed the whole fleet of ships commanded by Marcellus at the siege of Syracuse.

That admirable, excellent and useful invention of the Mariners Compass, and the virtues of the loadstone, were utterly unknown to the antients, and must without controversy be ascribed to the Chinese, and brought from thence by Paulus Venetus an Italian; but the contrivance of the box, and dividing the winds into thirty-two points upon the compass, seems due to the Germans or Dutch, since the names of the several points in all countries of the world, do still continue in the German and Dutch languages.

The first navigators, builders of ships, and merchant adventurers to all the then known parts of the world, were the Phœnicians, who inhabited near the sea-side; but their invention extended no further than to open vessels, which afterwards had great improvements, for the Egyptians made ships with decks, and gallies with two banks of oars of a side. Ships of burden and stowage were first made by the Cypriots; smacks, hoys, cockboats and skiffs by the Liburnians; brigantines by the Rhodians, and vessels of war by the Pamphilians. The Bœtians invented oars; Dædalus of Crete masts and sails; the Tuscans anchors; the rudder helm and the art of steering was found out by Typhis, who took his hint from seeing a kite in flying guide her whole body by her tail.

The dying a purple colour was invented at Tyre, but found out by mere accident: a dog having seized the fish conchilis or purpura, it was observed that he had dyed his lips with that beautiful colour; which being afterwards tried, and taking effect, it was worn by the greatest persons of quality for many ages, and now is the peculiar mourning of divers sovereign princes.

The making of glass was first found out by the Cydonians, of certain sands on the side of a river near Ptolomais, that were crusted into a luminous body by a hard frost, and afterwards made fusible in that city. This art of making glass was carried into England by one Benault, a foreign bishop, about the year of Christ 662, which has been found of great use in adorning our churches and mansions.

The art of writing, by which a man may communicate his mind without opening his mouth, and intimate his pleasure at 10,000 leagues distance, only by the help of 22 letters, which may be joined 5852616738497664000 ways, and will express all things both in heaven and earth in a very narrow compass. It seems the author of this miracle is lost, and is put down with Inventa Adespota by Mr. Thomas Read, who thus laments the author's name being buried in oblivion, and extols the invention:

Whoe'er he was that first did shew the way,
T' express by such like magic-marks our mind,
Deserv'd reprieve unto a longer day,
Than fate to mortals mostly has assign'd.

Paper, though among the English it derives its pedigree from the dunghill, *Usque adeo magnarum sordent primordia rerum;* yet the Lord Bacon reckons it among the singularities of art, and says there are very few things that can compare with it for use and excellency. It was invented by the Egyptians, and made at first of sedgy weeds, called papyri, growing upon the shores of the river Nilus, from which weed it took its name paper. By this invention Ptolomy, king of Egypt, was put into a capacity of furnishing his vast library at Alexandria, and finding that Attalus king of Pergamus, by the help of Egyptian paper, had taken up a resolution to erect a greater library than Ptolomy's, he prohibited, under great penalties, the carrying paper out of Egypt. Attalus encountering this disappointment, invented the use of vellum and parchment, which he made of calves and sheep skins, which from the materials was called membranæ, and from the place where it was invented Pergamena. Which exceeding in use and durability the former invention, the Egyptian paper grew out of use, and our paper made of rags has succeeded it, though our ancestors have not transmitted to posterity the author's name that first enriched the world with so great a benefit.

Brachygraphy, or the art of writing in characters, or short hand, was invented, says Dion, by Mecænas, others say by Aquila his freed man, and that Tertius Persamius and Philargius improved the invention, but when all is done, they had helps from Tullius Tito, a freed man of Cicero's, who made some progress in it; but it owes its perfection to Seneca.

We are indebted to the Flemings for the art of making cloth, arras hangings, dornix, worsted, sayes and tapestry. From them we had also the invention of clocks and watches; but both those arts are now improved by English artificers, that they exceed the Dutch, the Germans, the French, and all the world in making woolen cloth, clocks and watches.

CURIOUS CUSTOM OF THE CIRCASSIANS.

THE great object of mothers is to confine the waist of their daughters by a broad belt that is worn till it bursts; then another is put on and worn till the same event occurs; the belt is cut by the husband on the day of marriage. The husbands are prohibited under pain of infamy from publicly conversing with their wives, so that the sexes are divided into distinct communities. The education of all male children is entrusted to strangers in preference to the parents, the females are brought up by their mothers. These customs perhaps account for the fable of the Amazons, whom the antient geographers have placed in the country of the Circassians.

OF REMARKABLE OPPRESSORS AND OPPRESSIONS.

LOUIS XI. king of France, having been a terrible oppressor of his people by excessive taxes, and enforced contributions, used to say in merriment that he was sensible of his error, but he would take time enough to repent of it before he died, that he might have nothing to answer for in another world; but if it had been real, as the resolution was feigned and jocular, he had no time to even his account with heaven, for he was cut off by sudden death.

Damon, the preceptor of Pericles, was banished by the Athenian senate, and his goods confiscated, by a decree of ten years exile, for no other reason than that he was thought to have a greater share of wisdom and prudence than was common to the rest of the Athenians.

The Ephesians banished Hermodorus the philosopher for this only cause, that he had the reputation of an honest man, and lived in great modesty and frugality; the tenor of their decree was, that no man should be a better husband of his estate than the rest, or excel others in any particular, for if he did he must be forced into exile.

John Cameron, bishop of Glasgow in Scotland, was so given to covetousness, extortion, violence and oppression, especially upon his own tenants and vassals, he would scarce afford them bread to eat, or clothes to cover their nakedness; but the night before Christmas-day, and in the middle of all his cruelties, as he lay in bed at his house at Lockwood, he heard a voice summoning him to appear before the tribunal of heaven, and give an account of his actions. Being terrified with this notice, and the pangs of a guilty conscience, he called up his servants, commanded them to bring lights and stay in the room with him.—He himself took a book in his hand and began to read; but the voice being heard a second time, struck all his servants with horror. The same voice repeated the summons a third time, and with a louder and more dreadful accent. The bishop after a lamentable and frightful groan, was found dead in his bed, with his tongue hanging out of his mouth, a dreadful spectacle to all the beholders. This relation being also made by Buchanan in the same terms, I thought fit to record it, as a remarkable example of God's judgment against the sin of oppression.

Assan Pasha, resolving to perpetuate his name, by erecting that stately mosque at Grand Cairo in Egypt, and yet with little or no cost of his own, committed such unparalleled barbarities upon the people of the countries round about him, to get money of them to begin and finish that noble structure, that the complaints of his tyranny and oppression being transmitted to the Turkish emperor, he sent Ibrahim Pasha with letters to him, according to the custom of that sultan, lapt up in black silk, the contents whereof were, As soon as this our servant shall come to thee, our will and pleasure is, that thou immediately send us

thy head, by him, to our city of Constantinople. And thus the miserable oppressor ended his hated life.

King William I. of England, to accommodate himself for the pleasure he took in hunting, destroyed thirty miles compass of ground in Hampshire, demolished thirty-six parish churches, and left all the inhabitants without house or land, to the ruin of thousands of people, to make the New Forest in that country; but the just hand of heaven was visible upon his posterity for this oppression and devastation, in turning out Christian people a begging, to make a dwelling for wild beasts: for in this very New Forest, his two sons, Richard by a pestilential air, and William Rufus by the shot of an arrow, whether casual or premeditated is not yet determined, and his grandson Henry, son of duke Robert, by hanging in the bough of a tree, came all to untimely deaths.

A Sussex gentleman, living at Rye in England, having some marsh land upon the sea side, wherein were poles which fishermen used to dry their nets upon, for which privilege they paid him an annual rent: he being very covetous and inclined to oppress all that he had power over, thinking the poor men did not pay rent enough, ordered his servants to pull up the poles, and discharge the fishermen from coming upon his ground, unless they would advance their rent to the sum he demanded; the poles were plucked up accordingly, and the night following, by a spring tide, and violent south-west wind, the sea broke in and drowned his whole marsh, which was never recovered since.

John king of England, among his other vices, was a great tyrant and a cruel oppressor. He usurped the crown from the true heir, Arthur, son of Jeofry Plantagenet, elder brother of king John, who being taken prisoner at war, was basely murdered, and his blood, with many others, was laid at the king's door. Without cause he repudiated his wife, Avis, and married another. He fined the earls and barons the eighth part of their goods for not going with him into Normandy, which he lost by his tyranny and oppression. He laid such heavy taxes upon the whole kingdom, and so preyed upon the lives and estates of his subjects to support his desperate courses, as forced them to revolt. By violating the privileges and seizing the demesnes of the church, he set the whole clergy against him. The Welch having given him twenty-eight children as hostages, to secure

their obedience, upon a causeless pretence, they were all (poor innocent pledges) hanged at Nottingham in his sight. A Jew, refusing to lend him so much money as he required, he caused every day one of his great teeth to be pulled out for seven days together; and then the poor Jew was content to give him ten thousand marks of silver to spare the one tooth he had left.—The same king assaulting the chastity of the daughter of Robert Fitswater, called Maud the Beautiful, and being repulsed, he caused her to be poisoned, of which she died; and not long after the king himself had the same fate, being poisoned by a monk of Swinstead Abbey in Norfolk.

EXTRAORDINARY ANECDOTE OF AN ENGLISH SAILOR.

THE metempsychosis or transmigration of souls, is one of the principal doctrines of the religion of the Bramins; to this opinion an English sailor was indebted for his life, which the Indians on the Malabar coast were about to take from him. Being out a shooting one day, and unacqnainted with the mythology of the country, he killed a bird which those people rank among their gods of the first class; an Indian saw him and accused him of deicide. The inhabitants of the neighbouring villages immediately assembled, seized the sacrilegious European, and condemned him to death: he had not the least hopes of escaping his sentence, as the enraged Indians seemed fully determined to avenge their god; when a Jew, who by chance had heard of the Englishman's misfortune (pressed through the crowd and pretended to prostrate himself on the earth in order to pray) said to the prisoner, "You have only one way left to escape death, try it, and say to these people, My father died some time ago, his body was thrown into the sea, and his soul passed into the body of a fish. As I was walking on the sea shore, the fish, my father, appeared on the surface of the water; at this instant, the bird that I killed, darted upon him with an intention to devour him before my eyes; I shot him only to prevent his murdering my father." The Englishman repeated the above speech to the Indians: they were perfectly satisfied with this justification, and quietly suffered him to go about his business.

OF STRANGE, MONSTROUS, AND NUMEROUS BIRTHS.

ZOROASTRES, king of the Bactrians, is the only instance we meet with in history that came laughing into the world, and if he had foreseen his destiny, he would have cried like other infants. His head, or rather brains, did beat with such force that they repelled the midwife's hand; a sign, says Pliny, that he would prove a very learned man, and indeed he excelled in all the abstruse parts of learning, viz. natural magic, astronomy, mathematics, &c. for which he got no better name among the vulgar than that of a conjuror, and was killed by Ninus.

Omitting a discourse of such births as came into the world with their feet foremost, as the tyrant Nero, and such as were born with teeth in their heads (as M. Curious, who was therefore surnamed Dentatus, Cn. Papyrius Carbo, and Richard III. of England, all great men) and such as were cut out of their mother's womb (as was Scipio Africanus, Edward IV. of England, and many others) as being almost of every day's notice in one place or another; we shall give what is more remarkable.

Of Louis II. king of Hungary and Bohemia, it is observed that he was too forward in four things. He grew very big in a short time—he had a beard very early—he had white hairs before he was seventeen—and that he was too hasty in his birth, for he was born without that skin which is called epidermis or the skarf skin, which yet was not long in coming, by the assistance which art gave to nature.

Jacob Egh of the city of Sarda, in the low countries, kept a bull teddered in a meadow to feed; who being angered by the boys, broke his tye and ran to the cows. The field keeper endeavouring to force him back again, struck him with his staff, which so enraged the surly beast that he ran at him with his horns, wounded him, and threw him down. His wife (being within a month of her reckoning) seeing her husband overpowered by the bull, and his life in danger, ran to help him; the bull left her husband, and running at her, tossed her high over his head, tore her belly, and out came the child on a soft piece of ground; which being carried home, and carefully tended by a midwife, was christened September 1st, 1647, and was very like to live. The man died in thirty-six hours, and the woman in four. The

bull was killed the next day by command of the magistrates of the city.

A woman big with child, living in Little Harradon near Wellingborough in the county of Northampton in England, being milking in those grounds, a cow taking some distaste, struck the woman with one of her horns, which blow at once ripped her belly, laid her for dead upon the ground, and the child lying by her, but the navel-string was not broke. This disaster soon brought all the women in the parish to her assistance, who gave her Aqua Vitæ, carried her home, laid her and her child upon the bed, and then could only pity her, for more they could not do. Some would have a chirurgeon sent for, others said they would both be dead before one could come. While they were thus debating the point, some women at the door saw Dr. Boles (an eminent physician in that country) by accident riding through the town. They ran to him, told him the cause, and begged his help for God's sake. He modestly refused to see her, saying he could do her no good; but at their repeated importunities, with showers of tears, he went in, viewed the sad spectacles, and immediately fell to work; put the child into its mother's womb again, after it had been above an hour out, sewed up the wound, sent to a chirurgeon to follow his further directions, and left her to take some rest. The doctor hearing she was alive, came two days after to visit her, and gave her further directions, with a handful of money to buy her necessaries, and pay her nurses; for she was but a poor woman. In short, the woman and the child did both well, she went abroad in a fortnight, was safely delivered of a son eleven weeks after, to whom the doctor was godfather, and named him Boles. He likewise very charitably paid the parents for nursing his god-son; at his own charge maintained him at school, put him apprentice in London, and left him a legacy when he died.

Georgias, a renowned person in Epirus, had a remarkable birth, his mother, being near her time, sickened and died, and as she was carrying to her grave, the bearers and mourners were astonished to hear the cry of an infant in the coffin; whereupon they returned, and opening the coffin, found Georgias had slipped from the womb in the funeral solemnities of his mother. Her coffin was his cradle, and her death gave a great hero for the service and safety of Epirus.

Thus far of different kinds of births; we shall now proceed to supernatural ones.

Buchanan gives us a relation of a strange supernatural birth, which below the navel was one entire body, but in the superior parts was two. When any member below the navel was hurt, both bodies had their share in the pain, but if above, the body which was hurt only felt the pain. These bodies would sometimes disagree, and thwart one another in opinion, to the raising mutual heats. The one dying before the other, the body that survived sensibly pined away till it followed the other's steps to a single grave.

Bartholinus, in his anatomical history, tells us he saw at Hafnia, and afterwards at Basil in Switzerland, Lazarus Colredo, the Genoese, then about the twenty eighth year of his age, who had a little brother growing out of his own breast, which came into the world with him. He had two arms, and only three fingers on each hand, which he sometimes moved, as also his ears and lips. The little brother voided excrement at his mouth, nose and ears, but no where else; and had its nourishment only by what the great brother took; the little one had distinct vital and animal parts from the other, as was apparent, because he awoke and slept when the other did not, their natural bowels, viz. the liver, spleen, &c. were the same in both. The mouth of the little brother was generally open, and wet with spittle, and his head was somewhat deformed, and bigger than that of Lazarus. The greater brother was well proportioned in his limbs, of an affable behaviour, and very modish in his clothes; he covers the body of his little brother with his cloak, and none could suspect he had a monster about him. He always seemed a man of courage, but could not forbear being solicitous about his death, because he was apprehensive if his brother should die before him, the putrefaction of that body, must also occasion his death, and therefore took greater care of him than of himself.

At Cracow, upon the Vistula, the capital city of the kingdom of Poland, in the year 1543, was born a child of no mean parentage, with the eyes sparkling like fire, a mouth and nostrils resembling that of an ox, long horns, and hairy on the back like a water spaniel. On its breast were faces of apes, and cats eyes under the navel annexed to the *hypogastrium*, or that part of the belly which reaches from the navel to the privy members.—Upon both elbows and knees it had heads resembling those of dogs,

the feet were like swans feet, and it had a tail turned towards the back about two feet long; it lived but two hours, and at the point of death uttered these words; Watch, for the Lord cometh.

Ausonius gives us a relation of a certain Roman lady named Callicrata, who had twenty-nine children, and though she lived to a hundred and five years of age, yet none of them died before her.

John Francis, earl of Mirandula, acquaints us, that a woman named Dorothy, was delivered of ten sons at one birth, and eleven at another.

Matilda, wife of count Herman of Henneberg, saw a poor widow woman with a child in each arm, which she had at one birth by her deceased husband, asking the charity of well disposed people, towards her and their subsistence; and addressing herself to the lady, she slighted her importunity as a dishonest woman, saying, "It was impossible a chaste wife could have two children at a birth by her husband." The poor woman being disappointed of the lady's charity, and also reproached with dishonesty, prayed to God in vindication of her own chastity and integrity, that the countess whom she thought was with child, might be delivered of as many children at one birth, as there were days in the year. The lady was brought to bed on the Friday before Palm Sunday, in the year 1276, and was delivered of 365 children, half boys, half girls, and the odd one an hermaphrodite, and were all christened by Guido, the suffragan bishop of Utrecht; the males were all named John, and the females Elizabeth, who died soon after.

C. Crispinus Hilarius, in the twelfth consulship of Augustus Cæsar, came into the capital attended by seven sons, and two daughters, with twenty-seven grand children sons of his sons, and twelve grand daughters, who all joined in performing a solemn sacrifice.

In St. Martin's church in Leicester, in England, is this inscription: "Here lies the body of John Heyrick of this parish, who departed this life April 2, 1589, aged about 76 years. He married Mary, the daughter of John Bond, of Wardend, in the county of Warwick, Esquire. He lived with the said Mary in one house fifty-two years, and in half that time never buried man,

woman or child, though there were sometimes twenty in his household. He had issue by the said Mary, five sons and seven daughters. He was mayor of this town in 1559 and 1572.—Mary lived to ninety-seven years, and departed September 18, 1611. She saw before her death, her children, and her children's children, and their children, to the number of one hundred and forty-two."

The lady Hester Temple, daughter of Miles Sands, Esq. and wife of sir Thomas Temple, of Stowe, in the county of Buckingham, in England, had four sons and nine daughters, from whom descended before the lady's death, seven hundred children.

ANECDOTES OF PARENTS REMARKABLE FOR THEIR INDULGENCE AND SEVERITY.

MARCUS TULLIUS CICERO was so great a lover of his daughter Tulliola, that when she died, he purchased a piece of ground, built a temple upon it, and dedicated it to her, and took all other ways he could imagine, to consecrate her memory under the character of a goddess.

Syrophanes, a rich man in the territories of Egypt, was such a passionate lover of his son, yet alive, that he kept a statue of him in his house very carefully, and seldom a day passed over his head, but he made frequent visits to it, if his son was from home; and if any of his servants had committed an offence, and lay under their master's displeasure, to the statue they fled for sanctuary, and by adorning the image with flowers and garlands, commuted for their crime, and were admitted to pardon, and their master's favour.

While Socrates was one day diverting himself, in little childish pastimes with his son Lamproclus, he was surprised, and tartly reprimanded by Alcibiades, for wasting his time in recreations so much below the dignity of a philosopher. "Forbear your reproaches," said Socrates, "you have no such great reason to laugh at a father for playing with his child as you imagine, because you are a stranger to the parental endearments and affection, which indulgent fathers have for their children: contain yourself within the bounds of modesty, till you have the honour

to be a father yourself, and then perhaps you will appear as ridiculous to others, as now I seem to be to you." Thus much of indulgent parents, I proceed to severe ones.

Titus Manlius Torquatus, having a son dignified with the honour of being governor of a province in Macedonia, and other considerable preferments, who was accused of misdemeanors in the discharge of his office; this father, with the permission of the senate, undertook to be judge of the cause. He heard the accusers all they had to allege, confronted the witnesses, and gave his son full scope to make his defence; and on the third day gave this sentence—"It appearing to me that my son, D. Silanus, has misbehaved himself in his office, and taken money from the allies of the Roman people, contrary to law and justice, I declare him from this day forward both unworthy of the commonwealth and my house." This judgment, from the father, threw the son into such a melancholy that the night following he killed himself: and the father, looking upon him as a son that degenerated from the virtue of his ancestors, refused to honour his funeral solemnity with his presence.

Epaminondas, being general for the Thebans, in their war against the Lacedemonians, and having some special business that called him to Thebes; at his leaving the army, he committed it to the care of his son Stesimbrotes, with a particular command not to fight the enemy till his return. The Lacedemonians used all their arts to draw him to a battle, and among the rest, reproached him with cowardice, which so enraged him, that contrary to the commands of his father he gave them battle, and gained a complete victory. When his father returned to the camp, and understood what had happened, he caused his son's head to be adorned with a triumphal crown, and then commanded the executioner to cut it off from his shoulders, for disobeying command.

Herod, king of Judea, being informed of the birth of a new king of the Jews, to free himself from a competitor, caused a great number of innocent infants in and about Bethlehem to be murdered, and among the rest a young son of his own; which being related to Augustus Cæsar at Rome, he said, "It was better to be Herod's swine than his son:" alluding to the custom of the Jews, who killed no hogs, their law prohibiting the eating of swine's flesh.

Artaxerxes, king of Persia, had fifty sons by several concubines, one of which named Darius, he made a king in his lifetime, who asking his father to give him his beautiful concubine, called Aspasia, and being refused it, he encouraged all the rest of his brethren to join with him in a conspiracy against their father; which coming to his knowledge, put him into such an extreme fury, as at once extinguished both humanity and paternal affection, and caused them all to be put to death at the same time: by his own hand, bringing an utter desolation upon his house, by the destruction of such a numerous issue.

INSTANCES OF GREAT MODESTY AND RESPECT.

AN Athenian citizen, almost worn out, and bending together with age, and the infirmities that attended it, came late into the theatre to be a spectator of the plays, and none of the citizens offering him a place, the Lacedemonian ambassadors called him to them, and out of respect to his decrepid old age, and in reverence to his grey head, gave him one of the best places among them; which the people observing, with loud and signal plaudits, shewed their approbation of the singular modesty of the ambassadors; to which one of them replied—I see the Athenians know what ought to be done, though they neglect the doing it.

Archytas was so modest in his speech, as well as in all the actions of his life, that he would carefully avoid all words that bordered upon indecency and obscenity; and if at any time he found himself under a necessity of using words that he thought might be an offence to chaste ears, or defile his own mouth, he would be silent, or else write the words upon the wall that should have been spoken; but by no persuasions could he be brought to pronounce them.

Martia, daughter of Varro, had so accomplished herself in all famous arts, that she was counted one of the greatest wits of her sex, and the age she lived in; but above all she had a peculiar talent in painting, but could never be prevailed with to draw the picture of a naked man, lest she should sin against the laws of modesty.

Michael, the emperor of Constantinople, after a series of continued victories, meeting with a total defeat in a fight against the Bulgarians, was so confounded with his own disgrace, that in pure modesty he resigned his imperial crown, and betook himself to a private life.

A gentleman being asked how it came to pass, that he being a man of extraordinary natural parts, and those improved by a university education, foreign travel, diligent study, and the knowledge of most European languages; besides, being well born, and having many friends to recommend him, how he could miss a considerable employment in the government, at a time when there were so many vacancies? The gentleman answered—the reason is plain, I have too much modesty and too little impudence to be preferred, where a greater value is set upon the latter than the former. The friends you mention are the people that do me the greastest injury; for they representing me a scholar, put me in danger of being thought wiser than my master, or else the whole office conspire to keep me out, for fear it should discover their own imperfections, and therefore say I am a bashful man, and consequently unfit for business that requires a greater stock of confidence than learning, and impudence than ingenuity.

There are others, who, with Peter Blesensis, Christopher Urswick, and many others, that out of modesty refused honours, offices, and preferments, which almost fell into their mouths, because they could not put themselves forward by such arts as were absolutely necessary to introduce them, and therefore contented themselves in their then condition, and were never likely to rise but by miracle.

A virtuous lady, and of a considerable estate, discovering to a friend that she could willingly make such a gentleman her husband, naming the person; he acquainted him with it, who answered—"I am obliged to the lady for her good opinion of me, and must say she is the only person in the world I durst venture to marry, because I have a passion for her; but I am so bashful that I cannot ask her consent; but if she would consent to marry me in the dark, I would endeavour to requite her favour, by being a kind and loving husband." Which being told the lady, she first put him upon writing to her, then employed him as her steward, to give him access to her person, and soon after made him her husband.

FORCE OF IMAGINATION IN PREGNANT WOMEN.

THERE was in the hospital of incurables at Paris, a young man, an ideot from his birth, whose body was broken in the same places in which criminals are broken. He lived near twenty years in that condition: many persons saw him, and the late queen mother making a visit to that hospital, had the curiosity not only to see, but even to touch the arms and legs of this youth in the places where they were broken. The cause of this unhappy accident was soon found to be, that the mother while big with child, was present at the execution of a malefactor, who was broke alive on a cross, with an iron bar. That she was excessively terrified, it is easy to believe; but how the force of her imagination could produce such an effect on the fœtus is a matter of great difficulty. Mallebranche attempts to account for it, in his usual manner, by ingenious conjectures, saying, that the imaginary faculty is a certain inward sensation, which is entirely performed by the assistance of the animal spirits: that the fœtus ought to be deemed a part of the mother's body, so that whatever part of the mother suffers, is by some occult communication transmitted to the same part of the fœtus. Wherefore when the pregnant woman was shocked at that dreadful sight, possibly she suffered pain, and even some degree of laceration of the fibres, in the same limbs, which she saw broken in the malefactor: but as her bones were firm and solid, they were capable of resisting the shock, whereas those of the fœtus, being scarce knit, were easily broken, so as never to unite again. But whether this reasoning be just or not, the fact is a manifest proof, that the imagination has a wonderful degree of power to affect the body.

The right honourable lord Colville, and Mr. Allen, formerly his surgeon, on the station at Boston, had frequently seen the child of the carpenter of the ship his lordship commanded there, who was born during that station, with a remarkable hair-lip.—This the mother declared to them happened from another of her children running in, screaming, from a bigger boy with a hair-lip, who was pursuing him to beat him, about the third or fourth month of her pregnancy. The surprize and terror from it threw her into a fainting fit, on her recovery from which she said she was certain the child she went with would be marked with that deformity; which the ensuing birth at the ordinary term verified:

and in fact, so greatly did the fatal copy in this case exceed the original, that the visive of the infant's lip was continued into a fissure, or clift of the whole roof, down to the uvula, commonly called the palate, which was bifold or cloven; whence the poor child being badly qualified to suck, or swallow, died as it were starved, a very few weeks after the birth.

But what is more wonderful still, is that strange relation of a monstrous dog in the Philosoph. Transact. of the Royal Academy at Berlin, the only instance I believe to be met with in print, of the force of imagination upon a quadruped: The story is this:

A citizen of Berlin had a very little female lap-dog, which ran about a back-yard belonging to the house, where the citizen kept some poultry. It happened that when the creature was pregnant, there was in this yard among the fowls, a turkey-cock; the turkey-cock, upon the little dog's coming into the yard as usual, ran after it, stretching out his neck, making his noise, and striking at it with his beak: this was often repeated, the dog always running away greatly terrified. The poor persecuted animal, sometime afterwards produced a puppy, which had a head greatly resembling that of its enemy, the turkey-cock, not only in its external appearance, but in the very bones themselves, the rest of the body was that of a dog, perfect and in its natural state.—This monster died soon after its birth, and was dissected by an eminent surgeon at Berlin, by whom the skeleton is still preserved.

I shall conclude the whole with the three following instances of the effects of the mother's imagination on the fruit of her body that have happened of late years. The first of a mutilation, the second of a signature, and the third of the death of the fœtus itself; and if the same cause can produce the greater, surely it can the lesser effect.

The first is, of one William Sprag, of Leigh, son to a bricklayer, who was born without the first joint of all his fingers and toes. I asked his mother if she knew of any reason for it; she said none but this: as her husband and she were at dinner together, during her pregnancy, she rebuked him for his sotting so much, upon which in violent wrath, and venting a great oath, he lifted up his knife, and swore he would chop her fingers off, which then lay upon the table, and made an essay accord-

ingly to do so; with that she whips off her fingers, and just prevented the accident, which terrified her so much that she could not compose herself all that day. She knew of no other cause of it, having had no accident besides to ruffle her temper. He lived to be a man, married, and left two sons in Leigh, who have their toes and fingers complete, and not like so many stumps, as his were; an argument, I think, that generation is only an expansion of a pre-existing seed, or animated principle, ready formed to the parents' hands, who have no other share in propagation, but as a vehicle of their conveyance from one state into another.

The second case is as follows: Mr. Hutton, a rich old drugger, engaged the writer of this article, when a young man, to take a journey with him to Tolsbury, as a companion, and to see the country: accordingly I did so.

We baited at a public house in Malden, near the bridge, and he pulling out two of the largest lobsters (and full of spawn) I ever saw, dished them up for our dinner, but put the spawn in a separate plate. All things being ready, out of common civility, he invited the landlady who waited upon us, and the more so as being with child, to partake with us: she accordingly sat down and eat of the bodies of the lobsters, but her modesty would not permit her to help herself to any of the spawn she longed for; and we were too busy to think to offer it to her, so she missed her longing and marked the child.

Next year about the same season we repeated our journey to Tolsbury, and dined again at her house; when she told us of her great disappointment, and the effects of it; so shewing us the nape of her child's neck, it was strewed wtih little red protuberances, as like the lobster's spawn as one egg is like another.

But the next case is more astonishing still. This same neighbour married a young wife he was very fond of; but for some reasons he let some roasting pigs, that were offered to him and his spouse for sale, to go. Her sister, who had visited her some time, perceiving her dull and disordered, says to her: I am sure sister you are not well, do you long for any thing, say and have it? Is it for this thing or that? No, replied the other. O cries the sister, it is for the roasting pig you saw in the man's basket. No sooner had she pronounced the words but Mrs. Hut-

ton shrieked out and fainted away in her chair. She was put to bed, but recovered of her disorder and went her full time. A high fever happening, and strong after pains while in child-bed, I was called in to consult about her case; when her mother and nurse took me into another room, and shewed me a solid substance swimming in a white bason, and wanted me to acquaint them what it was. After examination I told them it was the liver of a child. How could that possibly be, said the mother? Why, from a dead child that was left behind. Then the nurse said, the doctor is right; for the other day as my mistress was under a strong pain, like a labour pain, the skull of an infant bolted from her into the clothes, which I buried under such a tree in the orchard, and if the doctor will go along with me, I can shew it him. I replied, I was as fully satisfied from one part, as if I saw the whole. Then it came out how she had longed, and had had the abovesaid fit; when we all concluded, that one of the twins was killed by that means, and yet she went her full time with the live one, and retained both till this time of its discharge.

REMARKABLE HISTORICAL PASSAGE, IF NOT A DIVINE JUDGMENT.

[From M. St. Foix.]

THE Franks, who, about the fifth century, headed by Pharamond, conquered Gaul, were a colony of nations dwelling between the Elbe and the Weser. If the mighty Charles the great reduced them, which was about the year 800, it cost him a thirty years war; and then he was brought to believe that the only way to keep them in quiet subjection, was by compelling them to embrace christianity: accordingly, he issued a declaration, that every Saxon, not offering himself for baptism, or eating flesh in lent, should be put to death. Thus the God of mercy was first made known to them sword in hand; and it was amidst their slaughtered countrymen that they were forced to receive baptism.

Great numbers of that wretched people fled into Denmark and Norway; carrying with them, and every where disseminating, a detestation of christianity and the Franks. We are told that Charlemain, seeing from the windows of a castle near the sea, a fleet of these Normans, as they were called, and whose

vessels, by the bye, were only ozier and willow branches, covered with hides, preparing for a descent, said with tears in his eyes, "If they dare threaten my dominions whilst I am living, what may not be feared when I am dead?" His forebodings were most dreadfully verified. Those implacable enemies broke in on the kingdom; and at several times ravaged it for near fourscore years: the land lay waste: the country people dug holes in the thickest parts of the forests to hide themselves: the devastation was unparalleled. It was as if the Arbitrator of kings and nations had denounced from his empyrean throne: "The Saxons in return for the unjust and cruel war made on them by the French, shall heap the like calamities on their country, seven-fold. I will cast down, I will blot out the race of the sanguinary Charles, his greatness and glory shall pass away as a shadow; as for the descendants of Vitikind, the brave defender of his injured country, I will bring him into the inheritance of the princes of their lineage; in the midst of their enemies they shall rule."

It further seems, by the destiny of both progenies, to have been heaven's determined pleasure, that the two families should be conspicuously known to be different. The male issue of Robert the strong, Vitikind's grandson, has filled the throne for near eight hundred years; Hugh Capet being crowned in 987. The posterity of Charlemain failed in Italy and Germany at the third generation; and of his descendants who reigned in France, not one died a natural death. It is strange that this observation has not occurred to any one historian!

Anguish and inanimation put an end to the calamitous and unfortunate life of Lewis the good-natured, in an obscure inlet in the Rhine.

Charles the bald was poisoned by a Jew, his physician, and expired in a hut at the foot of Mount Cenis. All his children by his second wife died in their nonage; those by his first were Lewis, Charles, Lothaire, Carloman, and Judith. Carloman's eyes he caused to be put out; Lewis, who succeeded him, was likewise poisoned; Charles, returning late from a hunting match, was, for frightening a nobleman, who not knowing him, struck several violent blows over the head, which proved his death. Judith eloped with a Flemish baron.

Lewis III. seeing a pretty girl at Tours, and hastily making up to her on horseback, the girl ran into a house, and he attempting to force his horse through the entry, broke his back, besides other hurts, that he died in extreme torture.

Carloman II. his brother, being hunting, received an accidental wound from one of his retinue, of which he died within a week; but lest the man should be put to death for his inexpertness, he had the good nature to say that he had been wounded by a wild boar.

Charles the fat made such a scandalous treaty with the Normans, and by a silly devotion brought himself into such contempt, that he was deposed; and, within a few days, this monarch, from ruling so many millions of men, had not so much as a single servant to attend him. Historians say, "he sent to the archbishop of Mentz for some bread." Arnoul, his bastard nephew, who got himself chose in his stead, at length assigned him a small village for his subsistence; but, within a few months, he was privately strangled.

Charles the simple, by the treachery of a nobleman, called Herbert, falling into the hands of his enemies, died of grief in prison.

Lewis IV. lost his life by a fall from his horse as he was a wolf-hunting.

Lothaire, and his son, Lewis V. the two last kings of this line, were poisoned by their own wives, whose enormities had made their lives one perpetual torture.

Charles duke of Lorrain, Lothaire's brother, and the last male descendant from Charlemain, died under confinement at Orleans, in 993.

ACCOUNT OF A SINGULAR CUSTOM AT METELIN,

An Island of the Archipelego, with some conjecture on the antiquity of its origin.

[By the Right Hon. James Earl of Charlemont, P. R. I. A.]

THE women here seem to have arrogated to themselves the department and privileges of the men. Contrary to the usage of all other countries, the eldest daughter here inherits, and the sons, like daughters every where else, are portioned off with small dowers, or, which is still worse, turned out pennyless, to seek their fortunes. If a man has two daughters, the eldest at her marriage is entitled to all her mother's possessions, which are by far the greater part of the family estate, as the mother, keeping up her prerogatives, never parts with the power over any

portion of what she has brought into the family, until she is forced into it by the marriage of her daughter, and the father is also compelled to ruin himself by adding whatever he may have scraped together by his industry. The second daughter inherits nothing, and is condemned to celibacy. She is stiled a calogria, which signifies properly a religious woman or nun, and is in effect a menial servant to her sister, being employed by her in any office she may think fit to impose, frequently serving her as waiting maid, as cook, and often in employments still more degrading. She wears a habit peculiar to her situation, which she can never change, a sort of monastic dress, coarse, and of dark brown. One advantage however she enjoys over her sister, that whereas the elder before marriage is never allowed to go abroad, or to see any man, her nearest relations only excepted, the calogria, (except when employed in domestic toil) is in this respect at perfect liberty. But when the sister is married, the situation of the poor calogria becomes desperate indeed, and is rendered still more humiliating by the comparison between her condition and that of her happy mistress. The married sister enjoys every sort of liberty—the whole family fortune is her's, and she spends it as she pleases—her husband is her obsequious servant—her father and mother are dependent upon her—she dresses in the most magnificent manner, covered all over, according to the fashion of the island, with pearls and with pieces of gold, which are commonly sequins; thus continually carrying about her the enviable marks of affluence and superiority, while the wretched calogria follows her as a servant, arrayed in simple homespun brown, and without the most distant hope of ever changing her condition. Such a disparity may seem intolerable; but what will not custom reconcile? Neither are the misfortunes of the family yet at an end. The father and mother, with what little is left them, contrive by their industry to accumulate a second little fortune; and this, if they should have a third daughter, they are obliged to give to her upon marriage, and the fourth, if there should be one, becomes her calogria; and so on through all the daughters alternately. Whenever the daughter is marriageable she can by custom compel the father to procure her a husband, and the mother, (such is the power of habit) is foolish enough to join in teazing him into an immediate compliance, though its consequences must be equally fatal and ruinous to both of them. From hence it happens that nothing is more common than to see the old father and mother reduced to the utmost indigence, and even begging about the streets, while their unnatural daughters are in affluence; and we ourselves have frequently been shewn the eldest

daughter parading through the town in the greatest splendor, while her mother and sister followed her as servants, and made a melancholy part of her attendant train.

The sons, as soon as they are of an age to gain a livelihood, are turned out of the family, sometimes with a small present or portion, but more frequently without any thing to support them; and thus reduced, they either endeavour to live by their labour, or, which is more usual, go on board some trading vessels as sailors or as servants, remaining abroad till they have got together some competency, and then return home to marry and to be hen-pecked. Some few there are who, taking advantage of the Turkish law, break through this whimsical custom, who marry their calogrias, and retain to themselves a competant provision; but these are accounted men of a singular and even criminal disposition, and are hated and despised as conformists to the Turkish manners, and deserters of their native customs; so that we may suppose they are few indeed who have the boldness to depart from the manners of their country, to adopt the customs of their detested masters, and to brave the contempt, the derision, and the hatred of their neighbours and fellow citizens.

Of all these extraordinary particulars I was informed by the French consul, a man of sense and of indisputable veracity, who had resided in this island for several years, and who solemnly assured me that every circumstance was true; but indeed our own observation left us without the least room for doubt, and the singular appearance and deportment of the ladies fully evinced the truth of our friend's relation. In walking through the town it is easy to perceive, from the whimsical manner of the female passengers, that the women, according to the vulgar phrase, wear the breeches. They frequently stopped us in the streets, examined our dress, interrogated us with a bold and manly air, laughed at our foreign garb and appearance, and shewed so little attention to that decent modesty, which is, or ought to be, the true characteristic of the sex, that there is every reason to suppose they would, in spite of their haughtiness, be the kindest ladies upon earth, if they were not strictly watched by the Turks, who are here very numerous, and would be ready to punish any transgression of their ungallant laws with arbitrary fines. But nature and native manners will often baffle the efforts even of tyranny. In all their customs these manly ladies seem to have changed sexes with the men. The women ride astride—the man sits sideways upon the horse. Nay, I have been assured that the husband's distinguishing title is his wife's family name. The women have town and country houses, in the management of which

the husbands never dare interfere. Their gardens, their servants, all are their own: and the husband, from every circumstance of his behaviour, appears to be no other than his wife's first domestic, perpetually bound to her service, and slave to her caprice. Hence it is that a tradition obtains in the country, that this island was formerly inhabited by Amazons, a tradition, however, founded upon no antient history that I know of. Sappho, indeed, the most renowned female that this island has ever produced, is said to have had many inclinations, in which, as Lucian informs us, she did but conform with the singular manners of her countrywomen; but I do not find that the mode in which she shewed these inclinations is imitated by the present female inhabitants, who seem perfectly content with the dear prerogative of absolute sway, without endeavouring in any other particular to change the course of nature; yet will this circumstance serve to shew that the women of Lesbos had always something peculiar, and even peculiarly masculine in their manners and propensities. But be this as it may, it is certain that no country whatsoever can afford a more perfect idea of an Amazonian commonwealth, or better serve to render probable those antient relations which our manners would induce us to esteem incredible, than this island of Metelin. These lordly ladies are, for the most part, very handsome, in spite of their dress, which is singular and disadvantageous. Down to the girdle, which, as in the old Grecian garb, is raised far above what we usually call the waist, they wear nothing but a shift of thin and transparent gauze, red, green, or brown, through which every thing is visible, their breasts only excepted, which they cover with a sort of handkerchief: and this, as we are informed, the Turks have obliged them to wear, while they look upon it as an incumbrance, and as no inconsiderable portion of Turkish tyranny. Long sleeves of the same thin material perfectly shew their arms even to their shoulders. Their principal ornaments are chains of pearl, to which they hang small pieces of gold coin. Their eyes are large and fine, and the nose which we term Grecian usually prevails among them, as it does indeed among the women of all these islands. Their complexions are naturally fine, but they spoil them by paint, of which they make abundant use, and they disfigure their pretty faces by shaving the hinder part of the eyebrow, and replacing it with a strait line of hair, neatly applied with some sort of gum, the brow being thus continued in a strait and narrow line till it joins the hair on each side of their face. They are well made, of the middle size, and for the most part plump, but they are distinguished by nothing so much and so universally

as by a haughty, disdainful, and supercilious air, with which they seem to look down upon all mankind as creatures of an inferior nature, born for their service, and doomed to be their slaves: neither does this peculiarity of countenance in any degree diminish their natural beauty, but rather adds to it that sort of bewitching attraction which the French call *piquant*.

APPARITION TO CAPTAIN HENRY BELL.

CAPTAIN HENRY BELL, in his narrative prefixed to Luther's Table Talk, printed in England in 1652, after having mentioned the mystery and providence of the discovery of it under ground in Germany, where it had lain hid fifty-two years, relates the following astonishing admonition relating to the translating of it into English.

Captain Van Spar, a German gentleman, having, as before described, recovered the copy from the worms, desired Captain Bell, with whom he was well acquainted while he was agent for king James I. on the continent, to translate it into English, and publish it in London for the advancement of religion; but Captain Bell was always somehow most unaccountably hindered from prosecuting that work in such a sort as to bring it to a proper conclusion, being prevented by such intervening business as his public occupation required him to execute.

About six weeks after he had received the German copy, being well in health, and in bed with his wife, between twelve and one o'clock, there appeared to him, standing at the side of the bed, an antient man clothed in a light-coloured habit, and of a most reverend aspect, having a broad and white beard, which hung as low as his girdle, and smiling at him, said, in a gentlemanly manner of rebuke, "Will you not take time to translate that book which is sent to you out of Germany? If you do not, I will shortly hereafter provide you both time and place to do it!" and then instantly vanished.

This extraordinary vision affrighted him so much, that he fell into an extreme sweat; so that his wife awaking, and finding him in that condition, she asked him what he ailed? He then related to her his vision, and the remarkable message attending it. But Captain Bell not paying much attention to the matter afterwards, time wore it off his memory, and he paid no more regard to what he had seen and heard than if it had been a mere dream.

However, he had soon reason to recollect the old man's words, for soon after being at his lodgings in King-street, Westminster, at dinner with his wife, two messengers came from the Council-Board, with a warrant to carry him to the Gate-house, there to be confined till farther orders from the lords of the Privy-Council. Upon this warrant he was detained ten whole years a close prisoner, whereof he spent five in the translation of the aforementioned work; having good cause to be mindful of the old man's saying, "I will shortly provide for you both time and place to translate it."

This narrative is extracted from the preface of Luther's Table-talk, printed in 1652; and from what Mr. Aubray observes upon this story, which he briefly relates, it appears, that whatsoever was pretended for the cause of his confinement, yet the true reason of the captain's commitment was, because he was urgent with the lord treasurer for his arrears, which amounted to a great sum; he was unwilling to pay, and to be freed from his clamours, hit upon the scheme of holding him in prison.

APPARITION SEEN BY DR. DONNE.

IN the year 1612, Dr. Donne accompanied Sir Robert Drury to Paris; where he is said to have had a most extraordinary vision: when Sir Robert requested him to go, Mrs. Donne, who was then with child, and under an ill habit of body, expressed an unwillingness, saying, "that her divining soul boded some ill in his absence:" but upon Sir Robert's being importunate, she at last consented. Two days after their arrival, Dr. Donne was left alone in a room, where himself, Sir Robert, and some friends had dined together: to which Sir Robert returning in an hour, as he left, so he found Dr. Donne alone, but in such an extacy, and so altered in his countenance, that Sir Robert could not look upon him without amazement. He asked him, in God's name, what had befallen him in the short time of his absence: Dr. Donne was not able to answer directly, but after a long and perplexed pause, at last said, "I have seen a dreadful vision since I saw you: I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders, and a dead child in her arms. This I have seen since I saw you." To which Sir Robert answered, "Sure, sir, you have slept since I went out, and this is the result of some melancholy dream, which I desire you to forget, for you are now awake." Dr. Donne an-

swered, "I cannot be surer that I now live, than that I have not slept since I saw you; and am as sure that at her second appearing, she stopped, looked me in the face, and vanished."

A servant was immediately dispatched to Drury-house, to know whether Mrs. Donne was living, and if alive, in what condition; who brought word, that he found and left her very sad and sick in bed, and that after a long and dangerous labour, she had been delivered of a dead child. And upon examination, the abortion proved to be on the same day, and about the same hour that Dr. Donne affirmed he saw her pass by him in the room.

Mr. Walton observes, that though he had not this story from Dr. Donne himself, yet he had it from a person of honour, and in the strictest intimacy with Dr. Donne, who affirmed the truth of it with the most solemn asseverations.

APPARITION OF THE DEVIL.

IT appeared, upon the deposition of several persons, that Margaret Wild, widow, of Guildford, in Surry, bore but a slight character, and had several times been observed or suspected to be with child, but nobody knew of any delivery. She lived in a lone house upon a piece of waste land, and occupied by possession. Several farmers having been robbed in the neighbourhood, set up a very rigid search in quest of their property, and in their pursuit thereof visited the widow's habitation, as not being the least suspicious place, where their property might be found.—Upon searching, they found under her bed a bag with a great many little bones in it, and when they questioned her about them she without hesitating, replied they were her's, and nobody had a right to inquire why they were deposited there. Suspicions being very strong against her, she was fully committed to take her trial at the next assizes at Kingston; where from her own confession, it was found that being secretly delivered, she had smothered the infant during the month, and afterwards (horrid to relate) boiled the flesh off the bones, in consequence of a dream she had; from which she inferred that, as long as she could keep the bones, she should be safe from discovery; but yet fearing the worst, she had twice carried them out to bury them privately in a field, or throw them in some by-place, but both times had been met by a strange gentleman in black, who she at first took for a clergyman, who cautioned her from exposing those bones, saying, that if she ever attempted to hide them in earth,

sea, or other water, she would surely be discovered, but while she could keep them, she would be safe.

Whether this creature saw an apparition, or the devil, is left to the reader to guess. That she might reckon herself safe while she could keep them was plausible enough, and when she could not any longer, her death was not far off.

A HE-MERMAID!!!

THE following account of a very curious fish, is taken out of Hollingshead's Chronicle, vol. 2, p. 290.

In the sixt yeare of king John's reigne, at Oreford in Svffolke, as Fabian saith (althovgh I thinke he be deceiued in the time) a fish was taken by fishers in their nets, as they were at sea, resembling in shape a wild or sauage man whom they presented vnto Sir Bartholomew de Glanuile, knight, that had been the keeper of the castell of Oreford in Svffolke. He was naked, and in all his lims and members resembling the right proportion of a man: albeit the crowne of his head was bald, and his beard long and ruggid. The knight cavsed him to be kept certain daies and nights from the sea, meat set afore him he greedilie deuovred, and did eat fish both raw and sod. Those that were raw he pressed in hand, till he had thrvst ovt all the moistvre, and so then did eat them. He wovld not, or covld not vtter any speech, althovgh to trie him they hvng him vp by the heeles, and miserablie tormented him. He wovld get him to his covch at the setting of the svnne, and rise againe at the rising of the same.

One day they brovght him to the hauen, and svffered him to go into the sea, bvt to be svre he shovld not escape from them, they set three ranks of mightie strong nets before him, so to catch him againe at their pleasvre (as they imagined) but he straightwaies diuing downe to the bottom of the water, gon past all the nets, and coming vp shewed himselfe to them againe that stood waiting for him, and dowking diuers times vnder water, and coming vp againe, he beheld them on the shore that stood looking at him, who seemed as it were to mocke them, for that he deceiued them, and got past their nets. At length after he had thvs sported himself a great while in the water, and that there was no more hope of his retvrne, he came to them againe of his own accord, swimming throvgh the water, and remained with them two moenths after. But finallie, when he was neg-

ligently looked to, and now seem not to be regarded, he fled secretlie to the sea, and was never after seene nor heard of.

A RACE OF PIGMIES.

ON the 20th of April, Dr. Chisholm laid before the Royal Society, London, some particulars respecting a race of pigmies, said to exist as a nation in the centre of the island of Madagascar. A. M. Baudin, who had visited that island and spent fifty days among them, and who was in the French West Indies, had one of these beings preserved; it was a man about thirty-three years of age, measuring only thirty-two inches, but perfectly proportionate in all parts. A child of a year old was also preserved in spirits, and measured one foot. These people are represented as being much fairer than the other natives, and of a bright copper colour; they are also said to be very ingenious, to be expert with bows and arrows, or javelins; and to be hospitable, humane, and generous. One account states them to have long hair, and another short and woolly. They are also very numerous, M. Baudin having seen above 8000 in one town. The women are said to have little breasts and almost no milk so that the children are fed with that of cows. Dr. Chisholm, who personally inspected and measured these preserved bodies, concludes, that a pigmy race should no longer be considered as fabulous, and that such has now been discovered in Madagascar. Some other French voyagers have likewise mentioned the existence of these singular people.

AN ACCOUNT OF A MONSTROUS LARGE TOAD,

By Christian Mentzelius, a Physician of the Electorate of Brandenburgh.

[From the Ephemerides of the Curious.]

THE description which M. Charles Offredus has given of a serpent of an enormous bigness, observed lately on the coast of Italy, made me (says the author of this article) remember a toad of a prodigious size, which I had also seen, when I was making the tour of that country.

After having seen Rome, Naples, and the other principal cities of Italy, I returned through Venice, and had left Aquapendente, a town situate upon an eminence, where I remember I had eaten heartily, and with pleasure, of those cheeses made of goat's milk which have the taste and smell of rosemary. I passed down the mountain afoot to go to an inn that lies out of the town. M. Boschius, the companion of my journey, was a good way before me; for I stopt short, amongst some shrubs and thickets that lay to the left of the high road, to examine the plants of that part of the country. I had not penetrated far when I heard something rustling in the thicket on which I had my eyes fixed. I looked down and saw at my feet an enormous toad, and so prodigious, that without exaggeration it was a foot and a half broad, and exceeded in bigness the largest human head. This toad was so near me that it touched my left foot. Seized with horror, I quickly drew back my foot, and had only strength to run away as fast as I could. Being now at a pretty good distance, and a little recovered from my fright, I stopped a while, and was curious to return to the place where I had just seen this horrible beast. Having perceived it still in the same spot, anger succeeded fear; I laid down my cloak, and ran towards it sword in hand. Uncertain, however, what weapon I should use to attack it, and judging a distant would be more prudent than a close engagement, I laid hold of a large stone, which I could scarce lift in both hands, and with my naked sword under my arm, I presented myself before the animal, whose eyes were sparkling and mouth gaping; and it shewed no fear at the sight of danger, but on the contrary, it reared itself up on its large chest. Having raised the stone as high as my strength would permit, I measured so well its fall, that, on throwing it down, it covered the toad entirely, and seemed to have crushed it to death. Horrible beast! said I, thou shalt never more affright any one; and here shall be thy grave, said I again, heaping upon it a number of other smaller stones. I had a great desire to inspect more nearly the animal and dissect it, but had not courage to touch even the stones under which I had buried it; and was looking at them attentively, when I perceived the smallest begin to move; soon after they all came tumbling out of the form they were in, and the beast rising overthrew the whole heap. Then plainly seeing the monstrous toad without the least wound, I will contend no more, said I, with the devil; and snatching up my cloak, I passed out of the thicket, and went on my way till I came to the inn, where I immediately called for a glass of wine; but no sooner

had drank it than I felt some feverish symptoms, which turned into a tertian ague, and continued upon me for eight days.

Persons of the first rank and very worthy of credit, have assured me that in a neighbouring country, whose name I shall not mention, but which lies to the east of Germany, there was formerly a prison (and which still, perhaps, subsists to this day) wherein toads were kept that infected the air of the place to the degree of soon destroying those who were shut up in it, and whose bodies were afterwards entirely devoured by these animals. The fate of those wretches must be very terrible, as suffering, even in this life, the torments of hell!

SINGULAR.

THE name (LORD) is found 6062 times in the Old Testament. The name (GOD) 2725 times. The name (JESUS) occurs 925 times in the New Testament. The name (CHRIST) 555 times. The word (Selah) is met with 74 times in the Bible. The word (Eternity) but once. The double asseveration (verily verily) is to be seen 25 times in John's gospel, and no where else. There are 314 interrogations (?) in Job. The phrase (and God said) occurs ten times in the first chapter of Genesis. The names (Jesus) and (Christ) are neither of them in the third Epistle of John.

The word (*Foreordained*) is mentioned but once in the whole Bible: 2 Peter i. 20. The word (*Perseverance*) is mentioned but once in the Bible: Eph. vi. 18. The word (*Atonement*) is mentioned but once in the New Testament. The word (*Election*) is mentioned but 6 times in the Scriptures. There is no mention made in the Scriptures of "*Adam's Fall*"—"*Original Sin*"—nor "*The Covenant of Grace.*" The words (*Eternal Life*) are not mentioned from the first chapter of Genesis to the last chapter of Malachi. The words (*Everlasting Life*) are mentioned but once in the Old Testament: Daniel xii, 2. The word (*Predestination*) is not once mentioned in the Bible. The word (*Predestinate*) is mentioned twice, and twice the word (*Predestinated*) is mentioned.

RINALDO RINALDINI.

[*Continued from page* 290.]

She approached, came close to the couch, and held out her hand.

"Do I know you or not?"

"You do."

"Who are you?"

"Guess."

"How can I? Yet I suspect."

"Then who am I?"

"Olympia."

Olympia. You have guessed right.

Rinaldo. How came you hither?

Olympia. As you came.

Rinaldo. By force?

Olympia. Not so; but by the same road.

Rinaldo. You know then the private ways of the castle?

Olympia. Not yet, 'tis the first time I have been here.

Rinaldo. What wilt thou?

Olympia. Can you ask? I am come to see you.

Rinaldo. Can you then leave the mayor?

Olympia. You see I can.

Rinaldo. But will he not be jealous?

Olympia. He is a good-natured man.

Rinaldo. So much the better for you.

Olympia. And for you also. He is one of us.

Rinaldo. That is to say, he is a machine of the old man of Fronteia?

Olympia. The same.

Rinaldo. Bravo!

Olympia now took a seat by Rinaldo, who burst out laughing.

Olympia. What diverts you?

Rinaldo. Many things.

Olympia. That is no answer to my question.

Rinaldo. Answer me first.

Olympia. What do you ask?

Rinaldo. Wherefore am I here?

Olympia. For your own safety.

Rinaldo. Who ordered me to be seized and brought here?

Olympia. Your friend.

Rinaldo. The old man?

Olympia. The same.

Rinaldo. To whom belongs this castle?

Olympia. To one of our friends. Were you not here you would be in a dungeon. Ludovico and Jordano are probably now in fetters. The black fraternity are, as you know, very powerful.

Rinaldo. You know then that they persecute me?

Olympia. I know it.

Rinaldo. What! And do not the black fraternity also belong to your party?

Olympia. Not to my knowledge. If so how could they be your enemies?

Rinaldo. 'Tis all a masquerade, perhaps.

Olympia. And why?

Rinaldo. To raise the merit of the protection you pretend to afford.

Olympia. That is a joke we have no need of.

Rinaldo. Then who are those blustering scoundrels?

Olympia. What you have said; yet they are very powerful by means of their secret bonds of union.

Rinaldo. Are they more powerful than the old man of Fronteia, and they who devote themselves to him?

Olympia. No; but yet they are very powerful. Meanwhile your letter to the mayor has given them a powerful blow. It is now in the hands of government, who are besides very watchful of these men. A little more, and they will be utterly destroyed. But of that you will hear—Now for my message to you.

Rinaldo. What is it?

Olympia. I am to ask you whether you are still resolved to go to Corsica?

Rinaldo. You have but to command your machine.

Olympia. We would hear your determination from your own free will.

Rinaldo. Then I am not your machine?

Olympia. You are free. The old man leaves you to your own free will. Even should you determine not to go to Corsica, you may leave this castle as soon as you please, and go where you please.

Rinaldo. I take you at your word.

Olympia. You may do so if you choose.

Rinaldo. I do.

Olympia. Then you will not go to Corsica?

Rinaldo. When I have spoken with the old man, and with Luigino, I will explain myself more fully.

Olympia. And not to me?

Rinaldo. No.

Olympia. Then good night.

Thus saying she arose, went towards the door, stopped, and seemed waiting for something. Rinaldo wished her a good night's rest. Upon this she came back; and seized his hand, but Rinaldo drew it back. She continued standing.

Rinaldo. Do you want any thing more?

Olympia. I have more to say to you.

Rinaldo. Then say it.

Olympia. It is something.——

Rinaldo. Unpleasant.

Olympia. More than unpleasant.

Rinaldo. Be it what it may, I must and will hear it.

Olympia. Your dear Rosalia is ill.

Rinaldo sighed, but made no answer. Olympia waited in vain for a reply, and again went to the door, and stood still.

Olympia. Have you no commands for Rosalia?

Rinaldo. A thousand good wishes for her recovery.

Olympia. But suppose she—Rinaldo! Rosalia is very ill.

Rinaldo. Oh, heavens!

Olympia. Should she die?

Rinaldo. 'Tis no enviable fate to be the paramour of a proscribed robber captain. What happiness could the poor girl rationally expect here upon earth? to see her lover upon the rack, herself exposed in the pillory, and condemned to perpetual imprisonment in a house of correction, for having loved him?

Olympia. Rinaldo! You forget the laurels that flourish for you in the vales of Corsica.

Rinaldo. These are no bridal chaplets for a girl, nor do they really flourish for me. That venerable plant, formed for the brows of victorious and triumphant heroes, will never cool the temples of a robber. On my forehead the laurel itself would fade, and posterity would think it a satire on every hero it ever graced.

Olympia. Unfortunate man!

Rinaldo. Now you call me by my true name.

Olympia. What will, what can become of you?

Rinaldo. Alas! it is too easy to guess.

Olympia. You are dispirited. How will all this end?

Rinaldo. As it must end.

Olympia. Alas! Can you speak thus? Resume your fortitude and be what you ever were—a great man.

Rinaldo. Shame not the truly great by such a parallel.

Olympia. History will inform you—

Rinaldo. No comparisons! No examples! I know what I am.

Olympia was silent and covered her face over with her veil. Rinaldo beat his forehead and sighed deeply.

Olympia. Rinaldo! Rinaldo!

Rinaldo. Rosalia is very ill?

Olympia. I must not deceive you: she is——

Rinaldo. Dead?

Olympia. Dead.

Rinaldo. Farewell, dear girl! 'Tis well for thee that thou art no more!—Olympia.

Olympia. Rinaldo!

Rinaldo. 'Tis well for her, is it not? 'Twere well for me, were I too dead. But yet a little while—

Rinaldo turned to the wall and wept, and Olympia left the room. At length he threw himself on his couch and slept.

A noise awoke him from a horrid dream. He perceived a strong light in the room, and rubbing his eyes, saw a table set out with wax candles, bottles, and glasses, at which Cinthio, Nero, Ludovico, Jordano, Luigino, Olympia, and Eugenia were sitting, with a candle before each guest. Rinaldo beheld them in silence, as in an optical exhibition, while they, not perceiving he was awake, proceeded with their conversation.

Ludovico. They had already hand-cuffed us, and began to talk of horrid things, for example, of the rack, of beheading, of hanging, and the like. This made us somewhat uneasy, and we imagined we were about to end our lives amid the cruelest torments, when assistance unexpectedly arrived.

Jordano. Aye! We shall never forget the old man of Fronteia. Come, let us drink his health.

All. Success to the old man of Fronteia!

Ludovico. He has also frequently rescued our brave Rinaldini from the hands of justice. Yes, he would long since have been food for the crows, had not the friendly old man interposed.

Olympia. That is true. Rinaldini is indebted to him for his life in various ways. He ought to be very grateful to him.

Cinthio. Certainly. My friend Rinaldo is not ungrateful. 'Tis a great pleasure to me to have become acquainted with the good old man and his worthy friend Olympia. There was I, forester of a trifling bailiwick, when the only luxury I experienced

was to kill a badger or a wild cat to avoid starving. But now we shall hunt the proud and insolent French.

Luigino. Perdition seize them!—Long live the brave Corsicans, who are expecting our arrival, and that of their deliverer!

All. Long live the brave Corsicans!

Ludovico. Perdition seize the French!

Nero. How long may it be before we can join our countrymen?

Luigino. At the utmost a couple of months.

Nero. Were it but a couple of days I could scarce wait so long to salute them.

Ludovico. But how strong are we?

Luigino. We shall embark above four hundred strong, and shall find in Corsica above three thousand friends, besides those who will join us as soon as we shall have struck the first blow, and occupy some tenable position. Fort Ajalo will be first taken.

Nero. And the French garrison must be put to death.

Ludovico. They must. We must make ourselves feared. Thunder and lightning! there will be a terrible alarm when it is known that the invincible corps of Rinaldini is there. They are very devils to their enemies, and the most generous of mankind to their friends. They shed their blood for the liberty of the injured and oppressed Corsicans. Yes, my friends, 'twill bring us fame and honour. Already do I see our names shine upon the obelisk of fame that will be erected to us and our victorious arms; and posterity will say, "Behold the deeds of men who have been called robbers and banditti. Behold their names in letters of gold, and at the head of them that of Rinaldini."

Nero. Will our old man go with us?

Luigino. Undoubtedly. He too is a Corsican, and has the good of his country much at heart.

Eugenia. And will all the ladies at Fronteia go with us?

Olympia. All. Many of them will fight beside their brave companions, with manly courage and patriotism. Others will weave chaplets for the victorious combatants, and their kisses will reward every act of heroism.

A tall handsome man, with a noble air, now entered the room. Luigino called him Astolfo, and Olympia gave him the appellation of brother. He sat down, and another wax candle was lighted and set before him. His glass was filled, and the conversation proceeded.

Cinthio. Well! How are we? Is the castle full?

Astolfo. Oh, that it were full of enemies to the French! We are ninety strong already.

Ludovico. Oh, that we were already arrived in Corsica! Yes, the cutler, or gun-smith whose weapon first destroys a Frenchman, will be so dear to me, that I will pay for ten masses for his soul, and all his family shall sing a *de profundis* when he dies with wax candles at my expense.

Astolfo. Early in the morning at the latest, Amalato will be here with his thirty men.

Luigino. Where is Malatesta with his party?

Astolfo. He is coming round by the mountains of Tolona. He is gone out once more in pursuit of the black fraternity.

Ludovico. God reward him! If he can but exterminate that cursed band!

Olympia. I doubt not you often remember these black men in your prayers?

Ludovico. Oh, yes! the cursed scoundrels! They have made so deep an impression on me, that I feel it in all my nerves and limbs every time the wind changes.

Jordano. Yes, they have handled you very roughly indeed; you must think of them every new moon.

Ludovico. Every time the wind changes, I tell you. They stamped a perpetual almanac on my hide; I feel it in every vein whenever the cock crows. But the first time any of them come within my reach, I will pay them handsomely. Yes, their flesh shall be so cut to pieces, when the crows come to feed on them, that they may tear it off without trouble. Harke ye, I feel such a rage against these black gentlemen, that I would load them with all the mortal sins of the world, and with all the pests of the Levant.

Rinaldo was still listening to the conversation while the goblet went gaily round, when the door opened and the old man of Fronteia entered. They all arose from their seats, and saluted him with the greatest respect. He gave them a friendly nod, sat down, and joined in the circle. Two wax candles were placed before him, and his glass was filled.

Old Man. Pure as the wax and flame of these candles, is the view of all those who are assembled together; resolved to tread the soil of a country which when manured with the blood of its tyrants, will yield us a rich harvest of fame. We sow and reap for the oppressed. We are the husbandmen of fame and justice. We come to burst the chains of a brave, an unhappy, and an enslaved nation.

Luigino. 'Tis true, we come to save them.

Old Man. The day of vengeance and salvation is nigh, and a new sun rises upon Corsica. Spirit of the noble but unfortunate Theodore, appear to the friends of thy country, which thou loved, and would have saved!

As he said this he raised his hand above his glass, and suddenly the wine began to hiss in it like fermenting must. The bubbles rose high up, and leaving the rim of the glass, formed a pyramid, changed to a mantling cloud, burst in the air, and became a vapoury indistinct appearance of a man. The lights became dim; the form hovered over them clear and transparent, high above the table like a cloud, then disappeared. The lights again brightened, but the form was gone. The company sat in speechless astonishment, and the old man drank off his glass to the memory of King Theodore.

They were all still sitting in silent expectation, when the old man turned toward Rinaldo and asked him, "Have you nothing to say to your friends?"

Rinaldo. Much good may it do you all.

Old Man. Is that all the interest you take in our vast design?

Rinaldo. All I can do is to wish you well.

Old Man. Has the great, the aspiring wish to become the saviour of Corsica forsaken you?

Rinaldo. Your enterprize is in very good hands.

Old Man. Do you renounce the fame you would acquire by participating this just and noble achievement?

Rinaldo. I renounce every attempt at a species of fame which becomes me not. No palms of honour can grow for a captain of banditti.

Old Man. Mean-spirited man! you are no longer the bold intrepid Rinaldini, your soul is gone from you; you are scarcely the shadow of your former bravery. Oh, my friend, could but your former instructor, the worthy Onorio hear you, what would he say? How would he deplore your present condition? What can we do for you?

Rinaldo. If you are really my friends, forget even that my name is Rinaldini. With that name connect no expectation of brave actions, and let me die in peace unknowing and unknown.

Cinthio. Rinaldo! My friend!

Rinaldo. I pity you who have been torn from your peaceful solitude! You were too happy for a robber, and therefore your happiness has ceased.

Old Man. I pity *you.*

Rinaldo. Give me some proof of your friendship.

Old Man. What proof do you desire?

Rinaldo. Procure me, thou all-powerful man! a safe retreat from this island.

Old Man. Whither?

Rinaldo. To some other small unnoticed island, where I may find room for myself and grass for my goats. There will I end my life in peace, amid shepherds and fishermen, unknowing and unknown.

Old Man. How is that possible? you are known to all the world.

Rinaldo. Not in every part of it. I bequeath you my buried treasures, and will tell you where they lie; they will aid you in your projected enterprize. Let some ship bear me over the waves, and along the shores of the land whose chains you are about to break.

Old Man. You are ill, my friend: We cannot suffer you to be out of our sight till you recover.

Rinaldo. Will you be my physician? If so, be as compassionate as your brethren, and give me an early grave.

As he said this he covered his face, and the company remained totally silent. The old man gave a sign to Astolfo, who left the room, but perfect silence still prevailed.

At length drums were heard in the castle, and trumpets rent the air; upon which all the company started up, and "We are betrayed," was repeated on all sides. Rinaldo too sprang from his couch, and seizing his sabre hastened to the door. Here the old man embraced him, and cried out with transport, "Yes, you are still the intrepid, the courageous Rinaldini. The beat of drums, and the sound of trumpets have awakened you from your lethargy, and the man again appears. These sounds shall accompany you to Corsica, and the thunder of our cannon shall proclaim to the enemy, that the avenger is come."

Rinaldo beheld the old man with concern and agitation, and his sabre fell from his hand.

"Hah!" cried he, "you know the game you are playing with me; but I do not know my own heart."

The old man gave him a significant look, and said; "We have but awakened what was slumbering within you. Now we know you are still the brave Rinaldini. Trumpets and drums may be silent, but your soul speaks louder than your mouth.—What you may say when dispirited and cast down, we believe not; we know what sounds restore you to your friends. That which the voice of friendship could not effect, the sound of the

trumpet has brought about. This is the call of honour. Now we know you are the hero we sought for."

Rinaldo. You are mistaken. I will seek my death in battle——

Old Man. No man seeks it who wishes to live with shepherds and fishermen, surrounded by his goats. Such only seek to shun danger; while the truly bold meet it with undaunted front.

Rinaldo. Despair is not bravery. It converts cowards into lions.

Old Man. 'Tis enough, Rinaldo! we know you.

On a hint from the old man, the rest of the company silently withdrew one by one, without noise; and at length the old man himself quitted the room saying, "We leave you to repose."

Rinaldo again threw himself upon his couch, and the remembrance of the scene that had passed since the time of his awakening, played upon his senses like a dream.

On the following day Rinaldo did not leave his room, but remained alone and undisturbed. The day after, when he wished to speak with Cinthio, he received for answer, that he was no longer at the castle. Upon this he desired an interview with the old man of Fronteia, but he also was no longer there. Presently after came Astolfo, to whom Rinaldo declared his desire to quit the castle.

"That depends on your own free will," replied Astolfo; "however I do not advise you to it, as you had better be accompanied by some of our party. The black fraternity are every where watching for you, and while alone you are always in danger of being exposed to their unlimited revenge. Our party are going by degrees to the coast, where they will embark and sail for Corsica; for we must lose no more time in reaching the place of our destination."

Rinaldo appeared thoughtful, but soon recovered himself, and said, "Have you seen a young woman at Fronteia named Rosalia?

Astolfo. I saw her ill and dying.

Rinaldo. Is she really dead?

Astolfo. As certainly as we two are alive.

Rinaldo. A natural death?

Astolfo. What would you say? If you suspect any thing, your suspicions are unfounded. The old man loved her as though she were his own daughter.

Rinaldo. And yet he has not said a word of her death to me.

Astolfo. That is his manner. He does not willingly speak of the dead.

Rinaldo. Rosalia was very dear to me.

Astolfo. 'Tis so said. I also shall leave the castle to-morrow. If you will go with me you will have protection. We are all going by degrees, as we have told you, to the coast.

Rinaldo. Are you really Olympia's brother?

Astolfo. I am.

Rinaldo. A Corsican?

Astolfo. The same.

Rinaldo. Is Luigino also gone?

Astolfo. He is.

Here they were both silent, and Astolfo at length approached the door; when Rinaldo turned himself suddenly round and said, "I will leave the castle with you to-morrow."

Astolfo rejoiced in this resolution, and left the room.

The next morning Rinaldo mounted a horse, and departed with Astolfo. Here and there they met with several of their party upon the mountains, divided into small troops, though at no great distance from each other. They had very little conversation, however, on the road.

In a few days they reached Sutera, where they rested a few more, and then took the direct road to Syracuse. They left that city on their left, staid a couple of days at a villa, which seemed to belong to an acquaintance of their party, and then travelled toward the plains of Marsala.

Here they again took up their quarters at a villa, from which Astolfo made a day's excursion alone.

On his return he said, "Here you may remain in peace and safety, until we call you to embark. Should the time seem long, go sometimes to the mountains of Sambuca, where you will find a party of our people encamped. I am now going to the old man, and hope to see you again soon."

Astolfo set off, and Rinaldo found every thing he could wish for at the villa. A gardener and his daughter were his inmates and attendants, and some servants of the Corsican fraternity came to and fro.

The gardener's daughter, whose name was Serena, seemed a good-natured girl, and became Rinaldo's companion both at home, and in his solitary walks. In her, he beheld, as it were, a second Rosalia, and became so accustomed to her company,

that he could not leave her. She amused him with little tales of ghosts and knights, and sang not only various ballads she knew before, but several which Rinaldo composed to please her.

In these mutual and simple delights, one day chased on another with so much rapidity that Rinaldo had been three weeks at the villa ere he had reflected how he came there and whither he was going.

Once as he was sitting with her in an arbour, he remarked, that during the two last days she had appeared less happy than usual. She replied, "It may be so; but it is my father's fault."

Rinaldo. Your father's?

Serena. Yes, he told me you would not stay here long.

Rinaldo. And does that distress you.

Serena. Certainly; I am now accustomed to you. We ought to make no new acquaintances, since we must always at length be parted. In my opinion, when two people form a friendship and like each other, they should always continue together.

Rinaldo. And do you like me?

Serena. I thought you must long since have perceived it.

Rinaldo. But how do you know whether I like you?

Serena. I think so, because you always desire to have me with you. We do not love the company of those who are disagreeable to us. But that is not the case with you; for whenever I am absent from you for an hour or two, you always call, Serena, where are you? And then I hear your call with so much pleasure, I have sometimes even contrived to be thus called by you on purpose.

Rinaldo. But of what benefit can it be to you that I like you?

Serena. Very great. It makes me gay, and happy, and cheerful, and light-hearted.

Rinaldo. But since I cannot remain here———

Serena. That is very sad!—Where then are you going?

Rinaldo. Away from this island to another country.

Serena. Is it a pretty place?

Rinaldo. Oh yes.

Serena. Is there another Serena there who likes you?

Rinaldo. Perhaps I may find several.

Serena. If you have to seek them, why not stay here where you have already found one?

Rinaldo. I have duties, ties, business.

Serena. I am sorry for it. When you are gone I shall be very unhappy.

Rinaldo. You will soon be gay and cheerful again, and all will be well.

Serena. Oh no! by no means. Do but stay and all will be well indeed.

Rinaldo. It cannot be.

Serena. That is very sad. And will you not come back?

Rinaldo. 'Tis impossible.

Serena. Were it even a year, I could endure it.

Rinaldo. My dear girl! you know not—

Serena. Indeed I know not much, but I may be able to learn, perhaps, a great deal more; and besides, if *you* will be my instructor—Ah! what would I not readily learn of you.

Rinaldo. Learn then to forget me when I am gone.

Serena. That is impossible. No, it cannot be. That I know already. We can never forget those we love.

Rinaldo. Do you love me then?

Serena. Alas! yes.

Rinaldo. That is not well.

Serena. How could it be better? Who can forbid my loving you?

Rinaldo. What can you hope from such a passion?

Serena. To be loved by you in return.

A messenger now came in and delivered a letter to Rinaldo. It was written by Cinthio, who amicably reproached him for not having yet visited his friends on the mountains; and invited him to come speedily. Rinaldo wrote an answer, promising to comply with his request; and as soon as he had dispatched the messenger, went to the sea coast, where he found some fishermen in the bay loading a boat with provisions. He approached and entered into conversation with them.

Rinaldo. Where are you carrying these provisions?

Fisherman. To Pantalaria.

Rinaldo. To Pantalaria?

Fisherman. Yes; do you not know that island?

Rinaldo. How should I? Is it far off?

Fisherman. Only sixty miles; a mere stone's throw.

Rinaldo. Is it very populous?

Fisherman. Except a small town and castle, there are not three hundred inhabitants; for it contains only two small villages and a few country houses. The whole island is surrounded by barren rocks; but within these it is very beautiful and luxuriant. In the midst of it is a most fruitful valley, and the hills are cultivated to the summit. It abounds in corn, wine, oil, and oranges: and what the island does not produce we carry them.

Rinaldo. Are not the inhabitants very poor.

Fisherman. They are indeed far from rich, but very industrious and benevolent. What they want most is money; a piece of gold is so uncommon with them, that it passes for a curiosity. From time to time, however, they dig up antient coins, of which they make money in Sicily. They spend very little, and a few pieces of silver last them a long time.

Rinaldo. These good people seem to live quite in patriarchal simplicity.

Fisherman. Simple enough. There is but one church on the island, except the three in the town.

Rinaldo. But yet they are very pious people?

Fisherman. Oh yes; there is a convent of St. Claire in the town, and a small monastery in the country, where six Franciscan monks reside. More could not be maintained there; but these trade with our island, and carry over what they want.

Rinaldo. I should like to see this little island.

Fisherman. That you may easily do. You have but to go over with us. We will take you for a reasonable price.

Rinaldo. When do you go?

Fisherman. To-morrow, two hours after sun-rise.

Rinaldo. I will accompany you.

Fisherman. But you must be here in time, for we cannot wait.

Rinaldo. Fear not; I will come early enough. Here is something for earnest, and to-morrow we shall meet again.

Thus he returned home in a firm resolution of going to the island of Pantalaria, from which he intended never to depart.

"There," said he, "perhaps I shall at length find a peaceful asylum, amid the pure uncorrupted sons of nature, and thus prepare myself in tranquillity and repentance, for the kingdom of heaven."

[*To be Continued.*]

ODD FESTIVAL CELEBRATED AT BRUSSELS.

THE nineteenth of January, a very odd festival is celebrated at Brussels. Every wife undresses her husband, and carries him to bed. And the next day the husbands invite their wives relations, and entertain them with the utmost generosity.

It is said this ceremony was instituted in commemoration of a siege at which the women had stipulated at the capitulation, that they should be allowed to carry with them their children, and whatever else they were able to carry. This being granted by the enemy, each wife carried her husband with her.

EXTRAORDINARY EFFECTS OF ANGER.

THEODOSIUS the elder, though otherwise a most pious prince, was yet very subject to the transports of anger; nor was he able to bridle his passion: So that at Thessalonica, upon a sedition in the theatre, he gave orders to his soldiers, and they killed no less than seven thousand of the citizens: Upon which St. Ambrose, the bishop of Milan, would not suffer him to enter the church till he had shewed manifest signs of an unfeigned repentance.

Victor Pisanus, the Venetian admiral, famous for his exploits, understanding that his vice-admiral, through cowardice, had suffered ten ships of the Genoese to escape out of the Sipontine haven; fell into such a passion, as put him immediately into a fever whereof he died.

Clitus was a person whom Alexander held very dear, as being the son of his nurse, and one who had been educated together with himself. He had saved the life of Alexander at the battle near the river Granicus, and was by him made the prefect of a province; but he could not flatter, and detesting the effeminacy of the Persians, at a feast with the king, he spake with the liberty of a Macedonian. Alexander, transported with anger, slew him with his own hands; though, when his heat was over, he was with difficulty restrained from killing himself, for that fault which his sudden fury had excited him to commit.

The emperor Commodus, in a heat of passion, caused the keeper of his bath to be thrown into a burning furnace: for no other

reason, but that entering into the bath, he found it somewhat too warm for him.

In a war which the Goths waged with Belisarius, there was one of the soldiers in the regiment of Constantine, a military tribune, who had forcibly taken a sword of great value from a Roman youth: Belisarius sharply reproved Constantine, that he suffered things to be done with that insolence by the soldiers under his command, threatening him withal, in case the sword was not speedily found out and restored. Constantine resented this in so heinous a manner, that in the greatness of his rage (not considering either the dignity of his general, or the hazard of his own life) he drew out his dagger, intending to sheath it in the breast of Belisarius: but he was immediately laid hold of, and presently hanged.

This one strange thing is reported of Scanderbeg, the king of Epirus, that whensoever he was upon the point ready to charge the enemy, and likewise in the heat and fury of the fight, besides other unusual appearances of change and alteration in his countenance, his nether lip would commonly cleave asunder, and yield forth great abundance of blood. A thing oftentimes remarked and observed of him, not only in his martial actions and exploits, but even in his civil affairs, whenever his choler was raised, and his anger exceeding its ordinary bounds.

Carolus de Gontault, duke of Byron, a Peer and Marshal of France, and governor of Burgundy, was found the chief of those that had conspired the death of king Henry the Fourth: and thereupon, anno 1602, had sentence of death passed upon him, to have his head struck off at the Bastile in Paris. This man, as he was a person of a most invincible spirit, would not suffer his hands to be bound: he bade the executioner not come near him till he called, otherwise he would strangle him with his hands. While he was upon his knees praying, the headsman severed his head from his shoulders; and it was observed that the face looked fiercely, the tongue moved, and a thick and bluish vapour, like a smoke, went out together with his blood; all tokens of a vehement anger and passion which he at that time was in.

Herod the Tetrarch of Judea, had so little command over his passion, that upon every slight occasion his anger would transport him into absolute madness. In such a desperate fit he kill-

ed Josippus. Sometimes he would be sorry and repent of the folly and injuries he had done when anger clouded his understanding, and soon after commit the same outrages, that none about him were sure of their lives a moment: and no wonder, for unrestrained anger quickly breaks out into madness. There is no difference between a madman and an angry man while the fit continues, because both are void of reason, inexorable and blind for that season. It too often ruins and subverts whole families, towns cities and kingdoms. It is a vice that few men are able to conceal; for if it do not betray itself by external signs, such as a sudden paleness of the countenance, and trembling of the joints, it is more impetuous within; secretly gnaws the very heart, and produces dangerous effects in those that nourish it.

AN ACCOUNT OF DWARFS, OR MEN MUCH BELOW THE COMMON HEIGHT.

WE shall now present our readers with some of the works of nature in small characters; wherein many times she has been so happy as to comprise much in a little compass. The elephant, though so vast of bulk, is not more curious than the smaller sort of insects, where we behold, with equal pleasure and wonder, the springs of life act in those narrow and strait confinements, as regularly as where they have much larger room.

Julia, the niece of Augustus, emperor of Rome, had a little dwarfish fellow, called Canopas, whom she set great store by; he was not above two feet and a hand's breadth in heighth; and Andromeda, a freed maid of Julia, was of the same height.

Marcus Varus reporteth, that Marius Maximus and Marcus Tullius were both two cubits, or two feet eleven inches high, and yet were they both gentlemen and knights of Rome; and, in truth, we ourselves have seen their bodies, as they lie embalmed, which testify the same thing.

In the time of Theodosius, there was seen in Egypt, a pigmy, so small of body, that he resembled a partridge: yet he did exercise all the functions of a man, and could sing tuneably: he lived to the twentieth year of his age.

I have seen some men of a very small stature, not by reason of any crookedness in the spine of the back, or legs, but such as were so from their birth, though strait in all their bones: of this number was John de Estrix of Mechlen, whom I saw when he was brought through Basil to the duke of Parma, then in Flanders, anno 1592. He was aged 35; he had a long beard, and was no more than three feet high; he could not go up stairs, much less could he get upon a form, but was always lifted up by a servant: he was skilled in three tongues, ingenious and industrious; with whom I played at tables.

There was some years ago, a dwarf, whom I saw at the court of Wirtemberg, at the nuptials of the duke of Bavaria: the little gentleman, armed cap-a-pee, girt with a sword, and with a spear in his hand, was put into a pie, that he might not be seen, and the pie set upon the table; when raising the lid, he stepped out, drew his sword, and after the manner of a fencer, traversed his ground upon the table, to the equal laughter and diversion of them that were present.

Augustus Cæsar exhibited in his plays, one Lucius, a young man born of honest parents: he was not full two feet high, saith Ravisius: he weighed but seventeen pounds, yet he had a strong voice.

In the time of Iamblicus, lived Alypius of Alexandria, a most excellent logician, and a famous philosopher, but of so small and little a body, that he hardly exceeded a cubit, or one foot five inches and a half in height. Such as beheld him would think he was scarce any thing but spirit and soul: so little grew that part of him which was liable to corruption, that it seemed to be consumed into a kind of divine nature.

Characus was a man of exceeding small stature, yet was he the wisest counsellor that was about Saladine, that great conqueror of the East.

Anno Dom. 1306, Uladislaus Cubitalis, that pigmy king of Poland reigned, and fought more battles, and obtained more glorious victories therein, than any of his long-shanked predecessors. "Nullam virtus respuit staturam: Virtue refuseth no stature:" but commonly vast bodies and extraordinary statures have sottish, dull, and leaden spirits.

Cardan saith, that he saw a man at full age in Italy, not above a cubit high, carried about in a parrot's cage. This would have passed my belief, had I not been told by a gentleman of a clear reputation, that he saw a man at Sienna, about two years since, not exceeding the same stature. A Frenchman he was, of the country of Limosin, with a formal beard, who was also shewn in a cage for money, at the end whereof was a little hutch, into which he retired; and when the assembly was full, came forth, and played on an instrument.

C. Licinius Calvus was an orator of that reputation, that he a long time contended with Cicero himself, which of them two should bear away the prize, and chiefest praise of eloquence; yet was this man of a very small and low stature. One time he had pleaded in an action against Cato; and when he saw that Asinius Pollio, who was the accuser, was compassed about with the clients of Cato in Cæsar's market-place, he required them about him to set him upon some turfs thereby; being got upon these, he openly swore, that in case Cato should do any injury unto Asinius Pollio, who was his accuser, that then he himself would swear positively to that whereof he had been accused.—And after this time Asinius Pollio was never hurt either in word or deed, either by Cato, or any of his advocates.

Jeffery Hudson was born in 1619, at Latham in Rutlandshire, England. His father was a butcher, of a stout and corpulent frame. His mother was a good size; when pregnant she was not cumbersome, nor did she need a midwife to bring him into the world. At eight years old, being not half a yard in height, he was taken by the dutchess of Buckingham, who clothed him in sattin: at a splendid feast given by the duke, there was a cold pie, which being opened, little Jeffery started up in complete armour. Soon after he was presented to queen Henrietta Maria. It was a strange contrast to see him and the king's gigantic porter William Evans. In a masque at court, Evans lugged out of one pocket, a long loaf, and little Jeffery, instead of a piece of cheese, out of the other. He was employed upon a kind of embassy to France, to bring over the queen's midwife; and on his return was taken by a Flemish pirate: this captivity of his is celebrated by sir William Davenant, in a poem called Jeffredos. He died about the year 1680, being upwards of 60 years of age.

PRETERNATURAL OPERATIONS OF THE SENSES.

FATHER PAUL SARPI, a person of singular qualifications and profound learning, had all his senses so vivacious and sprightly as few other men were blessed with. His taste was so perfect, that he was able to discern almost insensible things: But in compound meats, it was a wonder how quickly he could distinguish what was beneficial, from what was dangerous, and thereby prevented the attempts of his enemies to poison him, and preserved himself to a very old age, being seventy and one when he died.

Sir Kenelm Digby says that it is the custom of some hermits that abide in the deserts, by their smell and taste, to inform themselves, whether the herbs, fruits and roots, they meet withal in those solitary and unfrequented places, be proper for them to feed on or not, and accordingly eat or refuse them.

Cardanus reports, that he knew Augustus Corbetas, an eminent patrician of their city, whose smell was very good, but he had no taste at all. He could smell ginger, pepper, or cloves, but could not taste them, or discern their potential heat, and so of other things.

Lazarus, commonly called the Glass-eater, was well known to all in Venice and Ferrara. He never had any taste, or knew what it was, could not discern between sweet and sour, fresh and salt, insipid and bitter; but all things, whether glass, stones, wood, coals, linen or woollen cloth, tallow, candles, or the dung of animals, came all alike to him: he found neither pleasure nor offence in eating. When he was dead, Columbus opened him, and found that the fourth conjugation of nerves, which in other men (for their taste sake) is extended long, in this man did not bend itself towards the palate or tongue, but was turned back to the hinder part of the head.

Meeting casually, says Mr. Boyle, with the deservedly famous Dr. Finch, extraordinary anatomist to the duke of Tuscany, he told me of a great rarity he had seen at Maestrich in the low countries: A man that could discern colours by the touch of his finger, but could not do it unless he was fasting; any quantity of drink taking from him that exquisiteness of touch which is requisite to so nice a sensation.

It is credibly reported of Count Mansfield, that though he was blind of both his eyes yet by his touch only he could distinguish between black and white, and name them in their proper colours, which was the one, and which was the other, without ever being mistaken.

A certain young man, says Bartholinus, had totally lost his senses of tasting and feeling, nor was he at any time an hungry, yet eat as other men do to sustain life, but more out of custom than necessity. He could not walk but upon crutches, and the reason of it was, he did not know where his feet were, or whether he had any or not.

That excellent Lithomist, Mr. Hallier, acquaints us, says Mr. Boyle, that among other infirm people, that were sent to be cured in a great hospital wherein he was employed as a surgeon, a maid of about eighteen or nineteen years of age, had so utterly lost the sense of feeling in all the external parts of her body, that severe trials of pinching and burning were employed, but to no purpose; for she was as unconcerned at them, as if they had been tried upon wood, stone, or a dead body. Having thus remained a long time in the hospital, without any symptom of amendment, or hope of cure, Dr. Harvey upon the strangeness of the accident, and to satisfy his curiosity, sometimes made her a visit, and suspecting her distemper to be uterine, and cureable only by hymenial exercises, he advised her parents, who were of good substance (and did not send her thither out of poverty) to take her home, and provide her a husband; they followed the doctor's advice, and were not long before they disposed of her in marriage, which in effect was her perfect cure, as the doctor had prognosticated.

The number of teeth are thirty-two, and when they exceed that number, they are accounted preternatural, and when they come short of it, nature is said to be defective. Columbus says, he saw one over in a certain nobleman. Some have but twenty-eight, which is thought to be the lowest, and yet the same author observed, that cardinal Nicholas Ardinghellus had only twenty-six in his mouth, and yet had never lost any as himself related.

Pyrrhus, king of Epirus, had no teeth in his upper jaw, that is to say, not distinguishable one from another, as in other peo-

ple, but only one entire bone possessing his gums, notched a little on the top, where the teeth in other men are divided.

It is credibly reported that Louis XIII. king of France, had a double row of teeth in one of his jaws, which was the cause that he had an impediment in his speech.

The lord Michael de Romagnano at the age of ninety years cast his teeth, and had a new set that came in their places.—The emperor Charles IV. had one of his grinders drop out, and another came in the room of it, though he was then in the seventy-first year of his age: And an English gentleman (as has been reported) from a decrepid old age, grew upright, renewed his constitution, and had a new set of teeth, by the frequent use of bathing and drinking the Bath water, which has been customary ever since.

Amatatus Lusitanus gives us a relation of one James, that had long hairs growing upon his tongue, which as often as they were pulled out would grow again. Schenkius speaks of divers persons that had stones taken out of their tongues as big as a pea, others as big as a bean, which obstructed the freedom of speech which they recovered again, the cause being taken away.

The wife of Nausimenes the Athenian, having surprized her son and daughter in the horrid act of incestuous copulation, she was struck with such confusion, that she lost the use of her speech, and was mute as long as she lived.

Atys the son of king Cræsus, being dumb from his birth, seeing a soldier about to kill his father, cried out, O man, man, do not kill Cræsus; and by this violent passion loosing the strings of his tongue, he had ever after a free use of speech.

ACCOUNT OF AN EXTRAORDINARY SLEEPER.

[In a letter from M. Brady, Physician to Prince Charles of Lorrain.]

A WOMAN, named Elizabeth Atten, of a healthful strong constitution, who had long been servant to the curate of St. Guilain, near the town of Mons, about the beginning of 1738, when she was about thirty-six years of age, grew extremely restless and

melancholy. In the month of August in the same year, she fell into a sleep, which held four days, notwithstanding all possible endeavours to awake her. At length she awaked naturally, but became more restless and uneasy than before. For six or seven days, however, she resumed her usual employments, until she fell asleep again, which continued eighteen hours. From that time to the year 1753, which is fifteen years, she fell asleep daily about three o'clock in the morning, without waking until about eight or nine at night. In 1754, indeed, her sleep returned to the natural periods for four months; and in 1748, a certain ague prevented her sleeping for three weeks. On Feb. 20, 1755, Mr. Brady, with a surgeon, went to see her; about five o'clock in the evening they found her pulse extremely regular; on taking hold of her arm it was so rigid, that it was not bent without much trouble. They then attempted to lift up her head, but her neck and back were as stiff as her arms. He hallooed in her ear as loud as his voice could reach; he thrust a needle into her flesh up to the bone; he put a piece of rag to her nose flaming with spirits of wine, and let it burn some time; yet all without being able to disturb her in the least. At length, in about six hours and a half, her limbs began to relax, in eight hours she turned herself in the bed, and then suddenly raised herself up, sat her down by the fire, eat heartily, and began to spin. It must be observed here, that before the coming of Mr. Brady, the surgeon had given this unfortunate woman a vomit, which would certainly have killed her had she then waked; at other times they whipped her till the blood came; they rubbed her back with honey, and then exposed it to the stings of bees; they thrust pins under her finger nails; and what will scarcely be credited, these barbarous triers of experiments consulted more the gratifying their own curiosity at the expense of the unhappy subject, than the recovery of the malady.

STRANGE CIRCUMSTANCE OF A CHILD BORN WITH THREE EYES.

AT Arlington, in the county of Durham, in England, in the year 1609, Mary Travers, the wife of Thomas Travers, plumber and glazier, was delivered of a female child, who had three eyes; two of which were in the common part of the face, and the third was placed directly above the nose in the middle of the forehead: and what adds to the wonder of this phenomenon is,

that the right eye was of a fine hazle colour, the left was blue, and the eye in the middle of the forehead was grey. The child died about two hours after its birth.

The truth of this affair was attested by the midwife, a physician, surgeon and six of the neighbours of good credit.

There is now in the British Museum, a child with three eyes preserved in spirits, which was a part of the late Sir Hans Sloan's collection of curiosities.

THE MUSICAL PIGEON, AS RELATED BY MRS. PIOZZI.

AN odd thing to which I was this morning witness, has called my thoughts away to a curious train of reflections upon the animal race; and how far they may be made companionable and intelligent. The famous Ferdinand Bertoni, so well known in London by his long residence among us, and from the undisputed merit of his compositions, now inhabits this his native city, and being fond of dumb creatures, as we call them, took to petting a pigeon, one of the few animals that can live at Venice, where as I observed, scarcely any quadrupeds can be admitted, or would exist with any degree of comfort to themselves. This creature has, however, by keeping his master company, I trust, obtained so perfect an ear and taste for music, that no one who sees his behaviour, can doubt for a moment of the pleasure he takes in hearing Mr. Bertoni play and sing; for as soon as he sits down to the instrument, Columbo begins shaking his wings, perches on the piano-forte, and expresses the most indubitable emotions of delight. If however he or any one else strike a false note, or make any discord upon the keys, the dove never fails to shew evident tokens of anger and distress; and if teazed too long, grows quite enraged; pecking the offender's legs and fingers in such a manner, as to leave nothing less doubtful than the sincerity of his resentment. Signora Cecilia Giuliani, a scholar of Bertoni's, who has received some overtures from the London theatre lately, will, if she ever arrives there, bear testimony to the truth of an assertion very difficult to believe, and to which I should hardly myself give credit, were I not witness to it every morning that I chose to call and confirm my own belief. A friend present protested he should feel afraid to touch the harpsichord before so nice a critic; and though we all laughed at the assertion, Bertoni declared he never knew the bird's judgment fail; and that he often kept him out of the room, for fear of his affronting

or tormenting those who came to take musical instructions.—With regard to other actions of life, I saw nothing particularly in the pigeon, but his tameness, and strong attachments to his master: for though never winged, and only clipped a very little, he never seeks to range away from the house, or quit his master's service, any more than the dove of Anacreon:

While his better lot bestows
Sweet repast and soft repose:
And when feast and frolic tire,
Drops asleep upon his lyre.

OBSERVATIONS ON A LAKE OF MEXICO.

THERE is no lake in the world we know of like this: a part of its water is fresh, and the other salt; which gives room to think that there are two sources, though but one lake appears.

The fresh water seems stagnant and motionless, and the salt water ebbs and flows as the sea with this difference, that it does not follow the rule of tides, being only produced by the blowing of winds, which sometimes makes this lake as tempestuous as the sea.

If the salt water comes from the same source as the fresh, it is probable that its saltness is foccasioned by the earth, which lies under the water in that part, being impregnated with salt; for great quantities of salt are there made, and it is an article of considerable commerce for the city with the most distant provinces.

The fresh water of this lake is good and wholesome, and affords plenty of small fish; it is higher than the salt water, and falls into it; the part of the lake that ebbs and flows is brackish and has no sort of fish.

The salt lake is seven leagues in length, as many in breadth, and upwards of 22 in circumference; the lake of fresh water is much the same; so that the whole lake is about 50 leagues in circumference.

SOME REMARKABLE INSTANCES OF DIFFERENT PERSONS

That remained a considerable time under Water without being suffocated.

DOCTOR JOEL LANGELOT, in communicating this extraordinary account to the secretaries of the academy of the curious in Germany, says, "I have seen at Tronningholm, where the queen of Sweden has a magnificent palace, a gardener about sixty-five years of age, and still pretty vigorous, who, eighteen years before, going without sufficient caution over the ice to assist a man that was drowning, fell himself into the water, eight ells deep in that part, and remained full sixteen hours under the ice, his body in an erect position, before the place was discovered where he was.

"This man informed me, that all his limbs first became stiff with cold, and that he had afterwards lost all sensation, till he felt his head struck violently with a crook, by those who were searching for him; that as soon as he had been taken out of the water, a great bubble of air issued out of his mouth, which without doubt had kept him from being suffocated, and that his ears were filled with water; that they began by wrapping him up exactly, from head to foot in a sheet, and that in this condition they warmed him gradually before a gentle fire, the Swedes knowing by experience, that drowned persons are not recoverable when exposed too soon to the open air.

"M. Tilasius, keeper of the royal library of Stockholm, informed me of a still more extraordinary fact, in a note under his own hand, which I have subjoined to these observations. It is concerning a woman of his acquaintance, who had continued three days under water, and whose life notwithstanding was saved much the same way as the gardener's."

"But what was lately told me by M. Burman, on his return to Stockholm from his journey to West Gothland, seems quite incredible. He says, that having, by chance, been to hear a funeral sermon on the death of an old gentleman of seventy, by name Lawrence Jona, of the town of Boness, and parish of Pithovia, the rector had assured the assembly, that this person, having fallen at the age of seventeen into the water, was not drawn out till seven weeks after, and yet had the good hap to be brought to life the same way as is practised in such cases in Sweden.

"How must it be conceived that a man, deprived of respiration, could have preserved heat and vital spirit, after so long a time, in frozen water, which in Sweden abounds with nitre, as I myself have experienced? I confess that notwithstanding the example we have of insects, and some birds that remain in a torpid state during the winter, I can hardly believe the fact possible. Let it therefore be your business, gentlemen, you who make a particular profession of investigating and pointing out nature in her operations, to judge of this; and you will sensibly oblige me to let me know some time or other what you think of this strange phenomenon. Your decision may perhaps be of singular service to a great number of persons." *Note of M. Tilasius Royal Librarian of Stockholm.*

A woman of the province of Dalia, in Sweden, by name Margaret Lasdotter, fell three different times of her life into water; the first time when she was yet very young, she remained three days under water, but the two other times she had more speedy assistance. This woman died in 1672, aged 75.

WONDERFUL RETENTION OF MEMORY.

IN Homer's Illiads are thirty-one thousand six hundred and seventy verses, and I suppose his Odysses are much about the same number; and yet it is credibly reported of Josephus Scaliger, that he was but one and twenty days in getting them both by heart.

Seneca says, that age had done him considerable damages, as in darkening his sight, dulling his sense of hearing, and weakening his nerves; but the first thing he was sensible of in the calamities of his age, was the decay of his memory; whereas in his more early years it not only served him for use, but among others was reputed a miracle. For he could repeat two thousand names in the same order they were spoken, and rehearse two hundred verses after the first hearing them read, though on ever such different subjects. But since age, says he, has snowed upon my head, it has deprived me of that excellent and useful faculty.

Mithridates, the great king of Pontus, had twenty-two entire countries under his dominion, and yet was qualified to answer all

those ambassadors in the proper language of the country from whence they came, without the assistance of an interpreter. A great testimony of a large and faithful memory, that was well stored and ready to be used at pleasure.

Dr. Reynolds was blessed with a happy memory, for all that were his intimate and familiar acquaintance, knew, that he was not only master of St. Austin's works, which of themselves are enough to fill a library, but of all classical authors, insomuch that it might truly be said of him, that he was a living Bibliotheca, or a third university. By reason of some writings, that passed between him and Dr. Gentilis, who was at that time professor of the civil law in Oxford, he publicly acknowledged that Dr. Reynolds had read, and did retain in his memory a greater number of those laws than he did himself, although it were his profession.

Dr. Jewel, bishop of Salisbury, had so improved a good natural memory by art and industry, that he excelled most men of his age in that faculty. He could perfectly remember any thing he had written after once reading it over, and kept what he had learned so punctually, that he used to say, If he was to make a premeditated speech before a thousand auditors, who were in a tumult all the time, yet they could not put him out. Sir Francis Bacon reading to him, only the last clauses of ten lines in Erasmus's paraphrase, in a confused and disorderly manner; he after a short meditation, rehearsed all those broken pieces of sentences which had no coherence, forward and backward without being at a loss in any particular.

Jerome of Prague, who was martyred for the protestant religion, by a sentence of the council of Constance, was famous for an excellent memory, of which Poggius in his epistle to Leonardus Aretinus gives this occurrence as a specimen, viz. that after he had been confined three hundred and forty days, in the bottom of a dark and loathsome tower, where he was wholly without light, either to see or read, yet when he was called to his trial, he quoted so many testimonies of the most sagacious and learned men, in favour of his own principles, as if all that time he had been immured in a good library, with all the conveniences of studying. Which is a weighty example if we consider his circumstances, and how much affliction weakens and impairs the memory.

A young gentleman of Corsica, was sent by his friends to study the civil law in the university of Padua, in Italy, in which he profited to such a degree, that a report was raised that he had acquired the art of memory; in which some of his acquaintance desiring satisfaction, and he being as willing to gratify their curiosity, some of them withdrew into another room, and there dictated Latin, Greek, and barbarous names, some coherent, others insignificant, and all without dependence one upon another, until the dictators, amanuenses, and other scholars that joined them were all weary, and expected the issue. As soon as he received them, he fixed his eyes on the ground, and after a very short time of consideration, he began to speak, and to the amazement of the audience, repeated all that was wrote, in the same order it was set down, without scarce a stop or hesitation. And then beginning at the last, rehearsed it all backwards to the first: then he repeated only the first, the third, the fifth, and in that order repeated all; and indeed in any order that the company desired, without any sensible error. He farther said, and he was no way given to lying or boasting, that he could in that method repeat thirty-six thousand names: and which is yet more wonderful, his memory was so tenacious, that a year after he could repeat any thing he had intrusted to it. He taught Franciscus Molinus, a young patrician of Venice, who had a very infirm memory, in less than the space of eight days, to repeat half a thousand names with much ease, and in what order he was desired.

Mr. Thomas Fuller, B.D. was famed in the late English rebellion, to have a great memory, insomuch that it was said, he could name in order, all the signs on both sides the way, from the beginning of Pater-noster-row, at Ave-maria-lane, to the bottom of Cheapside, to Stocks-market; and that he could dictate to five several writers at the same time, on as many different subjects. This gentleman making a visit to a committee of sequestrators, sitting at Waltham in Essex, they soon fell into discourse and commendation of his great memory; to which Mr. Fuller replied, It is true, gentlemen, that Fame has given me the report of a memorist, and if you please I will give you an experiment of it. They all accepted the motion, told him they should look upon it as a great obligation, laid aside the business before them, in expectation of the instance, and prayed him to begin. Gentlemen, says he, I will give you an instance of my good memory in this particular. Your worships have thought fit to sequester an honest, but poor cavalier parson, my neighbour, from his living, and committed him to prison: he has a great charge of chil-

dren, and his circumstances are but indifferent, if you please to release him out of prison, and restore him to his living, I will never forget the kindness while I live. It is said the jest had such an effect upon the committee, that they immediately released and restored the poor clergyman.

A MOST REMARKABLE ACCOUNT OF A HORRID MURDER, FOR WHICH AN INNOCENT MAN WAS NEAR BEING CONDEMNED UPON STRONG CIRCUMSTANCES, BUT WONDERFULLY DELIVERED.

IN the reign of Queen Elizabeth, of England, a person was arraigned before Sir James Dyer, Lord Chief Justice of the Court of Common Pleas, upon an indictment for the murder of a man, who dwelt in the same parish with the prisoner. The first witness against him deposed, That on a certain day, mentioned by the witness, in the morning, as he was going through a close, which he particularly described, at some distance from the path, he saw a person lying in a condition that denoted him to be either dead or drunk; that he went to the party, and found him actually dead, two wounds appearing in his breast, and his shirt and cloaths much stained with blood; that the wounds appeared to the witness to have been given by the puncture of a fork, or some such instrument, and looking about he discovered a fork lying near the corpse, which he took up, and observed it to be marked with the initial letters of the prisoner's name; the witness at the same time produced the fork in court, which the prisoner owned to be his, and waved asking the witness any questions.

A second witness deposed, That, on the morning of the day on which the deceased was killed, the witness had risen early with an intention to go to a neighbouring market-town, which he named—that as he was standing in the entry of his own dwelling-house, the street door being open, he saw the prisoner come by, dressed in a suit of cloaths, the colour and fashion of which the witness described—that he (the witness) was prevented from going to market, and that afterwards the first witness brought notice to the town of the death and wounds of the deceased, and of the prisoner's fork being found near the corpse—that upon this report the prisoner was apprehended, and carried before a justice of the peace, whom he named and pointed at, he being then present in court—that he (the witness) followed

the prisoner to the justice's house, and attended his examination, during which he observed the exchange of raiment which the prisoner had made, since the time when the witness had first seen him in the morning—that at the time of such examination the prisoner was dressed in the same cloaths which he had on at the time of the trial, and that on the witness's charging him with having changed his cloaths, he gave several shuffling answers, and would have denied it—that upon the witness's mentioning this circumstance of the change of dress, the justice granted a warrant to search the prisoner's house for the cloaths described by the witness as having been put off since the morning—that the witness attended, and assisted at the search, and that after a nice inquiry for two hours and upwards, the very cloaths, which the witness had described, were discovered bloody, concealed in a straw bed.—He then produced the bloody cloaths in court, which the prisoner owned to be his cloaths, and to have been thrust into the straw bed, with an intention to conceal them on account of their being bloody.

The prisoner also waved asking this second witness any questions.

A third witness deposed to his having heard the prisoner deliver certain menaces against the deceased, from whence the prosecutor intended to infer a proof of *malice prepense*. In answer to which the prisoner proposed certain questions to the court, leading to a discovery of the occasion of the menacing expressions deposed to, and from the witness's answer to those questions, it appeared, that the deceased had first menaced the prisoner.

The prisoner being called upon to make his defence, addressed the following narration to the court, as containing all he knew concerning the manner and circumstances of the death of the deceased, viz. "That he rented a close in the same parish with the deceased, and that the deceased rented another close adjoining to it—that the only way to his own close was through that of the deceased, and that on the day the murder in the indictment was laid to be committed, he rose early in the morning, in order to go to work in his close, with his fork in his hand, and passing through the deceased's ground, he observed a man at some distance from the path, lying down, as if dead, or drunk; that he thought himself bound to see what condition the person was in; and upon getting up to him he found him at the last extremity, with two wounds in his breast, from which a great deal of blood had issued—that in order to relieve him, he raised him up, and with great difficulty set him in his lap—that he told the deceased he was greatly concerned at his unhappy fate, and the

more so, as there seemed to be too much reason to apprehend that he had been murdered—that he entreated the deceased to discover if possible the occasion of his misfortune, assuring him that he would use his utmost endeavours to do justice to his sufferings—that the deceased seemed to be sensible of what he said, and in the midst of his agonies, attempted, as he thought, to speak to him, but being seized with a rattling in his throat, after a hard struggle, he gave a dreadful groan, and vomited a great deal of blood, some of which fell on his (the prisoner's) cloaths, he expired in his arms—that the shock he felt on account of this accident was not to be expressed, and the rather, as it was well known that there had been a difference between the deceased and himself, on which account he might possibly be suspected of the murder—that he therefore thought it adviseable to leave the deceased in the condition he was, and to take no further notice of the matter—that, in the confusion he was in when he left the place, he took away the deceased's fork, and left his own in the room of it, by the side of the corpse—that being obliged to go to his work, he thought it best to shift his cloaths, and that they might not be seen, he confessed that he had hid them in the place were they were found—that it was true he had denied before the justice that he had changed his cloaths, being conscious that this was an ugly circumstance that might be urged against him, and being unwilling to be brought into trouble, if he could help it—and concluded his story with a solemn declaration that he had related nothing but the truth, without adding or diminishing one tittle to it, as he should answer to God Almighty." Being then called upon to produce his witnesses, the prisoner answered with a steady composed countenance and resolution of voice, "He had no witness but God and his own conscience."

The judge then proceeded to deliver his charge, in which he pathetically enlarged on the heinousness of the crime, and laid great stress on the force of the evidence, which, although circumstantial only, he declared he thought to be irresistible, and little inferior to the most positive proof—that the prisoner had indeed cooked up a most plausible story, but if such or the like allegations were to be admitted, in a case of this kind, no murderer would ever be brought to justice, such bloody deeds being generally perpetrated in the dark, and with the greatest secrecy—that the present case was exempted, in his opinion, from all possibility of doubt, and that they ought not to hesitate one moment about finding the prisoner *guilty*.

The foreman begged of his lordship, as this was a case of life and death, that the jury might be at liberty to withdraw, and, upon this motion, an officer was sworn to keep the jury.

This trial came on the first in the morning, and the judge having sat till nine at night, expecting the return of the jury, at last sent an officer to inquire if they were agreed in their verdict, and to signify to them that his lordship would wait no longer for them. Some of them returned for answer, that eleven of their body had been of the same mind from the first, but that it was their misfortune to have a foreman that proved to be a singular instance of the most inveterate obstinacy, who having taken up a different opinion from them, was unalterably fixed in it. The messenger was no sooner returned, but the complaining members, alarmed at the thoughts of being kept under confinement all the night, and, despairing of bringing their dissenting brother over to their own way of thinking, agreed to accede to his opinion, and having acquainted him with their resolution, they sent an officer to detain his lordship a few minutes, and then went into court, and by their foreman brought in the prisoner *not guilty*. His lordship could not help expressing the greatest surprize and indignation at this unexpected verdict, and, after giving the jury a severe admonition, he refused to record their verdict, and sent them back again, with directions that they should be locked up all night, without fire or candle. The whole blame was publicly laid on the foreman by the rest of the members, and they spent the night in loading him with reflections, and bewailing their unhappy fate in being associated with so hardened a wretch—but he remained quite inflexible, constantly declaring he would suffer death, rather than change his opinion.

As soon as his lordship came into the court next morning, he sent again to the jury, on which all the eleven members joined in requesting their foreman to go again into court, assuring him they would adhere to their former verdict, whatever was the consequence, and, on being reproached with their former inconstancy, they promised never to desert or recriminate upon their foreman any more.—Upon these assurances, they proceeded into court, and again brought in the prisoner *not guilty*. The judge, unable to conceal his rage at the verdict which appeared to him in the most ini uitous light, reproached them with the severest censures, and dismissed them with this cutting reflection, That the blood of the deceased lay at their door.

The prisoner on his part fell on his knees, and with uplifted eyes and hands, thanked God for his deliverance, and addressing

himself to the judge, cried, you see, my lord, that God and a good conscience are the best of witnesses.

These circumstances made a deep impression on the mind of the judge, and as soon as he was retired from court, he entered into discourse with the high sheriff, upon what had passed, and particularly examined him as to his knowledge of this leader of the jury. The answer this gentleman gave his lordship, was that he had been acquainted with him many years; that he had an estate of about 50*l. per annum*, and that he rented a very considerable farm besides; that he never knew him charged with an ill action, and that he was universally esteemed in his neighbourhood.

For further information, his lordship likewise sent for the minister of the parish, who gave the same favourable account of his parishioner, with this addition, that he was a constant churchman, and a devout communicant.

These accounts rather increased his lordship's perplexity, from which he could think of no expedient to deliver himself but by having a conference in private with the only person who could give him satisfaction. This he desired the sheriff to procure, who readily offered his service, and without delay, brought about the desired interview.

Upon the juryman's being introduced to the judge, his lordship and he retired into a closet, where his lordship opened his reasons for desiring that visit, making no scruple of acknowledging the uneasiness he was under, and conjuring his visitor frankly to discover his reasons for acquitting the prisoner. The juryman returned for answer, that he had sufficient reasons to justify his conduct, and that he was neither afraid or ashamed to reveal them, but as he had hitherto locked them up in his own breast, and was under no compulsion to disclose them, he expected his lordship would engage upon his honour to keep what he was about to unfold as secret as he himself had done; which his lordship having promised to do, the juryman than proceeded to give his lordship the following account: "That the deceased being tytheman of the parish where he (the juryman) lived, he had, the morning of his decease, been in his (the juryman's) grounds amongst his corn, and had done him great injustice, by taking more than his due, and acting otherwise in a most arbitrary manner. And when he complained of this treatment, he had not only been abused with scurrilous language, but that the deceased had likewise struck at him several times with his fork, and had actually wounded him in two places, the scars of which wounds he then shewed his lordship—that the deceased

seeming bent on mischief, and he (the juryman) having no weapon to defend himself, had no other way to preserve his own life, but by closing in with the deceased, and wrenching the fork out of his hands, which having effected, the deceased attempted to recover the fork, and in the scuffle received the two wounds, which had occasioned his death—that he was inexpressibly concerned at the accident, and especially when the prisoner was taken up on suspicion of the murder—that the former assizes being but just over, he was unwilling to surrender himself, and to confess the matter, because his farm and affairs would have been ruined by his lying in a jail so long—that he was sure to have been acquitted on his trial, for that he had consulted the ablest lawyers upon the case, who had all agreed, that as the deceased had been the aggressor, he would only be guilty of man-slaughter at the most—that it was true he had suffered greatly in his own mind on the prisoner's account, but being well assured that imprisonment would be of less ill consequence to the prisoner, than to himself, he had suffered the law to take its course—that in order to render the prisoner's confinement as easy to him as possible, he had given him every kind of assistance, and had wholly supported his family ever since—that in order to get him cleared of the charge laid against him, he could think of no other expedient than that of procuring himself to be summoned on the jury, and sit at the head of them, with which great labour and expense he had accomplished, having all along determined in his own breast, rather to die himself, than to suffer harm to be done to the prisoner."

His lordship expressed great satisfaction at this account, and after thanking him for it, and making this further stipulation, that in case his lordship should happen to survive him, he might then be at liberty to relate this story, that it might be delivered down to posterity, the conference broke up.

The juryman lived 15 years afterwards. The judge inquired after him every year, and happening to survive him, delivered the above relation.

REMARKABLE WIVES.

ADMETUS, king of Thessaly, when he lay upon his deathbed, was told by Apollo's oracle, that if he could procure any person to die for him, he might live longer yet: but when all re-

fused (for his parents, friends and followers forsook him) his dear wife Alcestus, though young, cheerfully undertook it.

The Emperor Conradus III. having blocked up Guelpho, duke of Baravia, in Wirtzburg, in Germany, and reduced the place to extreme exigency, at the cries and importunities of the women in the town, he published a diploma, or placart, wherein he indulged all women with this privilege, that they might freely depart from the town, but not carry any luggage with them, but what they could bear upon their backs. Hereupon the dutchess took Guelpho her husband upon her shoulders, and all the other women following her example, came out of the gates, instead of gold and silver, laden with men and youths. The Emperor being much taken with this witty stratagem, forgave Guelpho the duke, with all his adherents. Lorenzo de Medicis, duke of Tuscany, reading this story, was so transported with joy and pleasure, that being sick of an indisposition, to which his physicians could apply no salutary remedy, very soon after recovered his health by it, as we are told by the celebrated historian Bodin.

King Edward I. before his father's death, had a mind to exercise his valour in the Holy Land, and at his coming thither having relieved the great city of Acon, and kept it from being surrendered to the Sultan, that with other acts of courage and conduct, rendered him so hated by the Turks, that they resolved to take away that life by treachery, which they durst not attempt in battle. To this purpose, one Anzazim, a desperate assassin, under pretence of delivering letters to him from the grand Signior, gave him three dangerous wounds with a poisoned knife, which were thought to be mortal, and doubtless would have been fatal to him, if the lady Eleanor, his wife, had not sucked out the poison with her mouth.—A rare example of conjugal affection.

But now we must turn the tables, and shew you the reverse of this lovely picture in bad and unnatural wives, who, by their extravagant and vexatious tempers, have hastened in a great measure, the deaths of their too-fond and indulgent husbands.

Bithricus, king of the West Saxons, espoused the daughter of Offa, king of Mercia, who, after he had reigned seventeen years, poisoned him, and afterwards fled into France with a great mass of treasure, where Charles, the then reigning monarch, knowing she was vastly rich, put it to her election, whe-

ther she would marry him or his son? She made choice of the son, because, as she said, he was the youngest. Then said the king—Hadst thou chosen me thou shouldst have had my son, but now thou hast put a slight upon me, thou shalt have neither of us. Then seized her money, and sent her to a monastery, where she became a professed nun, and afterwards was lady abbess for some time, till she was found to have committed adultery with a layman, and then was expelled the convent, and ended her life in poverty and misery.

Semiramis, wife of Ninus, king of Assyria, was a very ingenius and beautiful woman, whom her husband passionately loved, and was very constant and faithful to her; and she being sensible he would deny her nothing, desired him as an evidence of his affection, that he would resign the government of the empire to her for five days. The king suspecting no ill, complied with her request; she now having the power in her own hands, caused her husband to be murdered, and usurped his throne.

Fulvius being informed that the Triumvirate had decreed him to be banished, applied himself to his wife, and desired her for the love he had always shewed her, that she would compassionate his circumstances, and contrive some way to conceal him from his enemies; and he had reason to believe that she would consider him in this extremity, because from a slave he had made her a free woman, and taking her to be his wife; but he found himself mistaken, for she suspecting he was kind to another woman, discovered him to the Triumviri, who put him to a miserable death.

FILIAL PIETY CONQUERS ALL THINGS, EXEMPLIFIED IN THE CASE OF A YOUNG MAN OF FRANCE.

A SHOPKEEPER in the kingdom of France, who lived two or three days journey from Paris, preserved his good conduct and integrity for many years. At last, by some persons taking undue credit, and keeping him too long out of his money, he was obliged to take a journey to Paris, to desire two things of his creditors: the one was a lengthening out their forbearance, and the other was, to be furnished with a fresh assortment of goods, that he might keep open his shop with credit; they were so pleased with the honesty and frankness of the man, that they all agreed

to grant his request, except one. He was his chief creditor, a proud and haughty merchant, who had never felt any adversity, and knew not how to sympathize with the afflicted. "So, says he, I find by your asking for a prolongation of credit, and a further indulgence of goods, that you are going down hill, and therefore I am resolved to have my money." Accordingly he sent immediately for an officer, who arrested the poor man, and carried him to jail. In this distressful situation he wrote home to his wife, who communicated the bad news to her six children: they were all drowned in tears, and overwhelmed in sorrow.—What could be done? To sit still in despair was the ready way to ruin. After a deliberate consultation with her eldest son, a young man of fine sense and excellent virtue, about nineteen years of age, he resolved to fly to Paris, with a view to soften this cruel creditor. After a short interview with his father, he went to the house of the merchant, sent in his name, and desired an audience. The cruel haughty man, thinking he was come to pay him, admitted him into his presence; but he soon found that his first request was, that he would release his father from jail, to go home to comfort his mother, and keep up the credit of the shop. The merchant being disappointed in his expectation, flew into a violent passion, and declared he would have the money or the bones of his father. The young man finding him inexorable, fell down upon his knees, and with lifted up hands, and tears rolling down his cheeks, he addressed himself to the merchant in this manner: "Sir, said he, if I go home without my father, I shall see my mother die with a broken heart, the credit of the shop will be entirely ruined, and we the poor children must be turned as vagabonds and beggars into the open street. I have therefore this one, this last request to make—let me be sent to jail in the room of my father, and keep me there till all your demands are satisfied." The merchant walked backwards and forwards in the room with great emotion. The young man continued his cries and entreaties on his knees. At last the merchant flewto him with great tenderness, and took hold of his hand; "Rise young man, said he, I have but one daughter in the world, for whose happiness I am concerned, I'll give thee my daughter. She must be happy with a person of thy virtue. I will settle upon you all my fortune, I will release your father out of prison, and make you all happy together." And he was as good as his word.

INSTANCES OF THE SINGULAR LOVE OF SOME WIVES TO THEIR HUSBANDS.

THOUGH the female be the weaker sex, yet some have so repaid the weakness of their nature, by an incredible strength of affection, that they have oftentimes performed as great things as we could expect from the courage and constancy of the most generous among men. They have despised death, let it appear to them in what shape it would; and make all sorts of difficulties give way before the force of that invincible love, which seemed proud to shew itself most strong, in the greatest extremity of their husbands.

1. The Prince of the province of Fingo, in the empire of Japan, hearing that a gentleman of the country had a very beautiful woman for his wife, got him despatched; and having sent for the widow some days after her husband's death, acquainted her with his desires. She told him, "She had much reason to think herself happy, in being honoured with the friendship of so great a Prince, yet she was resolved to bite off her own tongue and murder herself, if he offered her any violence: but if he would grant her the favour to spend one month in bewailing her husband, and then give her the liberty to make an entertainment for the relations of the deceased, to take her leave of them, he should find how much she was his servant, and how far she would comply with his affections." This granted: a very great dinner was provided, whither came all the kindred of the deceased. The gentlewoman perceiving the Prince began to be warm with wine, in hopes of enjoying her promise, desired liberty to withdraw into an adjoining gallery to take the air; but as soon as she came into it, she cast herself headlong down in the presence of the Prince, and all her dead husband's relations.

2. Cedrenus observeth in his history, that Constantine IX. exercising tyranny as well in matters of love, as within his empire, caused the Roman Argyropulus to be sought out, and commanded him to repudiate his wife whom he had lawfully married, and to take his daughter, on condition that he would make him Cæsar, and associate with himself in his dignity: but if he condescended not to his will, he threatened to pull out his eyes, and to make him all the days of his life miserable. The Lady, who was present, seeing her husband involved in all these perplexities, and ignorant what answer to give unto the Emperor, "Ah Sir,"

said she, "I see you are much hindered in your preferment; if it only rest in your wife that you be great and happy, I freely deprive myself of all, yea of your company (which is more precious to me than all the empires in the world) rather than prejudice your fortune: for know, I love you much better than myself." And saying this she cut off her hair, and voluntarily entered into a monastery, which the other was willing enough to suffer, preferring ambition before love; a matter very common among great ones.

3. Hota was the wife of Rahi Benxamut, a valiant captain, and of great reputation amongst the Arbes. She had been bravely rescued out of the hands of the Portugueze, (who were carrying her away prisoner) by the exceeding courage and valour of Benxamut, her husband. She shewed her thankfulness to him, by the ready performance of all the offices of love and duty. Some time after Benxamut was slain in a conflict, and Hota performed her husband's funeral obsequies with infinite lamentations, laid his body in a stately tomb, and then, for nine days together, she would neither eat nor drink; whereof she died, and was buried (as she had ordained in her last will) by the side of her beloved husband. Of her I may say, as Sir Harry Wotton wrote upon Sir Albert Morton's lady,

> He first deceas'd; she for a few days try'd,
> To live without him, lik'd it not, and dy'd.

4. Arria, the wife of Cecinna Pætus, understanding that her husband was condemned to die, and that he was permitted to choose what manner of death he liked best, she went to him, and having exhorted him to depart this life courageously, and bidding him farewell, gave herself a stab into the breast with a knife she had hid for that purpose under her clothes; then drawing the knife out of the wound, and reaching it to Pætus, she said, "Vulnus quod feci, Pæte, non dolet, sed quod tu faces:" "*The wound I have made, Pætus, smarts not; but that only which thou art about to give thyself.*" Whereupon Martial hath an epigram to this purpose:

> When Arria to the husband gave the knife,
> Which made the wound whereby she lost her life:
> "This wound, dear Pætus, grieves me not," quoth she,
> "But that which thou must give thyself grieves me."

INSTANCES OF EXTRAORDINARY REVENGE.

PHILEMON, the comedian, had given his tongue too great a liberty in scoffing at Magas, the prefect of Paretonium, in a public audience, and not long after was cast upon the shore by a storm, where Magas was governor, who having notice of it, sentenced him to lose his head, and to that end being brought upon the scaffold, his neck laid upon the block, the executioner by private order, only gently touched his neck with his sword, and let him go unhurt. Magas sent after him some jackstones and cockles, such as children play with, bid him for the future sport himself with those trifles, and not with men's reputations; for he was satisfied in letting him know it was in his power to have punished him according to his merits; but bid him be aware of a second offence, lest he fell into severer hands.

A jeweller had cheated the wife of Galienus the emperor, in selling her glass and counterfeit gems for true jewels, of which she complained to her husband, the emperor; the offender was convened before him, and the fact being proved, the man was dragged from his presence, and condemned to be torn to pieces by a lion; but while the cheater, under dreadful apprehensions of his cruel death, and the people greedily expecting that a lion should be let out of his den to devour him, the head of a man only appears from the den, who was a common crier, and by the emperor's order proclaimed these words: he has played the cheat, and now is cheated himself.

Marcus Tullius Cicero had made some orations, wherein he tartly reflected upon Marcus Antonius, for which, when Antonius came to be one of the triumvirate, he caused him to be killed; but that revenge not satisfying Fulvia, the wife of Anthony, she commanded his head to be brought to her, upon which she first bestowed many dreadful curses, then spit in the face of it, laid it in her lap, pulled out the tongue, pricked it in divers places with a needle, and after all, set it up for a common spectacle of her folly, and female cruelty, over the pulpit, where the orators speak to the assembly.

Engraved for the American Magazine of Wonders.

JOSEPH CLARK.

Published by D Fraser N York.

AN ACCOUNT OF JOSEPH CLARK, THE EXTRAORDINARY POSTURE-MASTER.

[Extracted from Caufield's Memoirs of Remarkable Persons. With a Portrait.]

JOSEPH CLARK, of Pall-Mall, was undoubtedly the most extraordinary posture-master that ever existed. Though a well made man, and rather gross than thin, he exhibited, in a most natural manner, almost every species of deformity and dislocation. He frequently made himself merry with the taylors, often sending for one of them to take measure of him, but would so contrive it as to have a most immoderate rising in one of his shoulders; when his clothes were brought home, and tried upon him, the deformity was removed into the other shoulder; upon which the taylor begged pardon for the mistake, and mended it as fast as he could. But upon a third trial found him as strait a shouldered man as one would desire to see, but a little unfortunate in a hump back. In short this wandering tumour puzzled all the workmen about town, who found it impossible to accommodate so changeable a customer. He dislocated the vertebræ of his back, and other parts of his body in such a manner, that Molins, the famous surgeon, before whom he appeared as a patient, was shocked at the sight, and would not so much as attempt his cure. He often passed for a cripple upon persons, with whom he had been in company but a few minutes before. Upon these occasions he would not only change the position of his limbs, but entirely alter the figure of his countenance. The powers of his face were more extraordinary than the flexibility of his body. He would assume all the uncouth faces that he saw at a quaker's meeting, the theatre, or any other public place. He died about the beginning of king William's reign.

IMPORTANT OBSERVATIONS ON HEALTH AND LONG LIFE.

[THE editor is as sensible as any of his readers can be, that the following article is rather out of place in a Magazine of Wonders! yet, the very circumstance of its being found in such a collection as this, will stamp it with a singular character. He has met with it in the course of his reading; and, conceiving

it too valuable to be lost, he has endeavoured to extend its utility by putting it into the hands of persons who might not, perhaps, have been tempted to give it a perusal, had they stumbled upon it in some grave and sententious performance. This he calls, "Doing good by stealth."]

THE desire of self-preservation, and of protracting the short span of life, is so intimately interwoven with our constitution, that it is justly esteemed one of the first principles of our nature, and, in spite even of pain and misery, seldom quits us to the last moments of our existence. It seems, therefore, to be no less our duty than our interest, to examine minutely into the various means that have been considered as conducive to health and long life; and, if possible, to distinguish such circumstances as are essential to that great end from those which are merely accidental. But here it is much to be regretted, that an accurate history of the lives of all the persons remarkable for longevity, so far as it relates to the diet, regimen, and the use of the non-naturals, has not been faithfully handed down to us; without which it is impossible to draw the necessary inferences.

All the circumstances that are most essentially necessary to life, may be comprised under the six following heads: 1. Air and climate; 2. Meat and drink; 3. Motion and rest; 4. The secretions and excretions; 5. Sleep and watching; 6. Affections of the mind.

These, though all perfectly natural to the constitution, have by writers been styled the non-naturals, by a strange perversion of language; and have been all copiously handled under that improper term. However it may not be amiss to offer a few short observations on each, as they are so immediately connected with the present subject.

1. *Air, &c.* It has long been known that fresh air is more immediately necessary to life than food; for a man may live two or three days without the latter, but not many minutes without the former. The vivifying principle contained in the atmosphere, so essential to the support of flame, as well as animal life, concerning which authors have proposed so many conjectures, appears now to be nothing else but that pure dephlogisticated fluid lately discovered by that ingenious philosopher Dr. Priestley. The common atmosphere may well be supposed to be more or less healthy in proportion as it abounds with this animating principle. As this exhales in copious stream from the green leaves of all kinds of vegetables, even from those of the most poisonous kind, may we not, in some measure, account why instances of longevity are so much more frequent in the country

than in large cities; where the air, instead of partaking so largely of this salutary impregnation, is daily contaminated with noxious animal effluvia and phlogiston?

With respect to climate, various observations conspire to prove, that those regions which lie within the temperate zones are best calculated to promote long life. Hence, perhaps, may be explained, why Italy has produced so many long livers, and why islands in general are more salutary than continents; of which Bermudas and some others afford examples. And it is a pleasing circumstance that our own island appears (notwithstanding the sudden vicissitudes to which it is liable) to contain far more instances of longevity than could well be imagined. The ingenious Mr. Whitehurst assures us, from certain facts, that Englishmen are in general longer lived than North Americans; and that a British constitution will last longer, even in that climate, than a native one. But it must be allowed in general, that the human constitution is adapted to the peculiar state and temperature of each respective climate, so that no part of the habitable globe can be pronounced too hot or too cold for its inhabitants. Yet, in order to promote a friendly intercourse between the most remote regions, the author of nature has wisely enabled the inhabitants to endure great and surprising changes of temperature with impunity.

2. *Foods and drink.* Though foods and drink of the most simple kinds are allowed to be the best calculated for supporting the body in health, yet it it can hardly be doubted but variety may be safely indulged occasionally, provided men would restrain their appetites within the bounds of temperance; for bountiful nature cannot be supposed to have poured forth such a rich profusion of provisions, merely to tantalize the human species, without attributing to her the part of the cruel step-dame, instead of that of the kind and indulgent parent. Besides, we find, that by the wonderful powers of the digestive organs, a variety of animal and vegetable substances, of very discordant principles, are happily assimilated into one bland homogeneous chyle; therefore it seems natural to distrust those cynical writers, who would rigidly confine mankind to one simple dish, and their drink to the mere water of the brook. Nature, it is true, has pointed out that mild insipid fluid as the universal dilutent, and therefore most admirably adapted for our daily beverage. But experience has equally proved, that vinous and spirituous liquors, on certain occasions, are no less salutary and beneficial, whether it be to support strength against sickness or bodily fatigue, or to exhilarate the mind under the pressure of heavy misfortunes. But alas!

what nature meant for innocent and useful cordials, to be used only occasionally, and according to the direction of reason, custom and caprice have, by degrees, rendered habitual to the human frame, and liable to the most enormous and destructive abuses. Hence it may be justly doubted, whether gluttony and intemperance have not depopulated the world more than even the sword, pestilence, and famine. True, therefore, is the old maxim, '*Modus utendi ex veneno facit medicamentum, ex medicamento venenum.*'

3. and 4. *Motion and rest, sleep and watching.* It is allowed on all hands, that alternate motion and rest, and sleep and watching, are necessary conditions to health and longevity; and that they ought to be adapted to age, temperament, constitution, temperature of the climate, &c. but the errors which mankind daily commit in these respects become a fruitful source of diseases. While some are bloated and relaxed with ease and indolence, others are emaciated, and become rigid through hard labour, watching, and fatigue.

5. *Secretions and excretions.* Where the animal functions are duly performed, the secretions go on regularly; and the different evacuations so exactly correspond to the quantity of aliment taken in, in a given time, that the body is found to return daily to nearly the same weight. If any particular evacuation happen to be preternaturally diminished, some other evacuation is proportionally augmented, and the equilibrium is commonly preserved: but continued irregularities, in these important functions, cannot but terminate in disease.

6. *Affection of the mind.* The due regulations of the passions, perhaps, contributes more to health and longevity than that of any other of the non-naturals. The animating passions, such as joy, hope, love, &c. when kept within proper bounds, gently excite the nervous influence, promote an equable circulation, and are highly conducive to health; while the depressing affections, such as fear, grief, and despair, produce the contrary effect, and lay the foundation of the most formidable diseases.

From the light which history affords us, there is great reason to believe, that longevity is in a great measure hereditary; and that healthy long-lived parents would commonly transmit the same to their children, were it not for the frequent errors in the non-naturals, which so evidently tend to the abbreviation of human life.

Whence is it, but from these causes, and the unnatural modes of living, that, of all the children which are born in the capital cities of Europe, nearly one half die in early infancy? To what

else can we attribute this extraordinary mortality? Such an amazing proportion of premature death is a circumstance unheard of among savage nations, or among the young of other animals! In the earliest ages, we are informed, that human life was protracted to a very extraordinary length; yet how few persons in these latter times arrive at that period which nature seems to have designed! Man by nature is a field animal, and seems destined to spend a large portion of his time in the open air, to inure his body to robust exercises and the inclemency of the seasons, and to make a plain homely repast only when hunger dictates. But art has studiously defeated the kind intentions of nature; and by enslaving him to all the blandishments of sense, has left him, alas! an easy victim to folly and caprice. To enumerate the various abuses which take place from the earliest infancy, and which are continued through the succeeding stages of modish life, would carry us far beyond our present intention. Suffice it to observe, that they prevail more particularly among people who are the most highly polished and refined. To compare their artificial mode of life with that of nature, would probably afford a very striking contrast; and at the same time supply an additional reason why, in the very large cities, instances of longevity are so very rare.

ACCOUNT OF THE CELEBRATED DANIEL, PORTER TO OLIVER CROMWELL,

Who is said to have foretold several remarkable events, particularly the fire of London.

THIS man, whose christian name was Daniel, was porter to Oliver Cromwell, in whose service he learned much of the cant that prevailed at that time. He was a great plodder in books of divinity, especially in those of the mystical kind, which are supposed to have turned his brain. He was many years in Bedlam, where his library was, after some time, allowed him; as there was not the least probability of his cure. The most conspicuous of his books, was a large bible, given him by Nell Gywnn. He frequently preached, and sometimes prophesied; and was said to have foretold several remarkable events, particularly the fire of

London. One would think that Butler had this frantic enthusiast in view, where he says:

"Had lights where better eyes were blind,
As pigs are said to see the wind;
Fill'd Bedlam with predestination," &c.

HUD.*

Mr. Charles Leslie, who has placed him in the same class with Fox and Muggleton, tells us, that people often went to hear him preach, and "would sit many hours under his window with great signs of devotion." That gentleman had the curiosity to ask a grave matron, who was among his auditors, "what she could profit by hearing that madman?" She, with a composed countenance, as pitying his ignorance, replied, "That Festus thought Paul was mad."

AN INTERESTING AND REMARKABLE CASE OF MURDER.

Jane Norkott, the Wife of Arthur Norkott, being murdered, the question was, How she came by her death?

THE Coroner's inquest, on view of the body, and depositions of Mary Norkott, John Okeman, and Agnes his wife, were inclined to find Jane Norkott a felo de se, (a suicide); for they informed the coroner and jury, "that she was found dead in her bed; the knife sticking in the floor, and her throat cut.—That the night before she went to bed with her child, her husband being absent, and that no other person, after such time as she was gone to bed, came into the house, the examinants lying in the outer room, and they must needs have seen or known if any stranger had come in:" whereupon the jury gave up to the coroner a verdict that she was felo de se: but afterwards upon rumour amongst the neighbourhood, and their observation of divers circumstances, which manifested that she did not nor could possibly (according to those circumstances) murder herself; thereupon the jury, whose verdict was not yet drawn into form by the coroner, assented, and desired the coroner, that the body which was buried might be taken up out of the grave, which the coroner assented unto; and thirty days after her death she was taken up in the presence of the jury and a great number of people; whereupon the jury changed their verdict; and the persons being tried at Hertford assizes, were acquitted; but so much

against the evidence, that Judge Harvey let fall his opinion, that it were better an appeal were brought, than so foul a murder escape unpunished.

Accordingly the child of the deceased Jane Norkott brought an appeal against John Norkott his father, his grandmother, and aunt, and her husband Okeman; and because the evidence was so strange, says Sir John Maynard, I took exact and particular notice; and it was as follows:

After the matters above-mentioned had been related on the trial; an antient and grave person, minister to the parish where the fact was committed, being sworn to give evidence, deposed, "That the body being taken up out of the grave, thirty days after the party's death, and lying on the grass, and the four defendants being present were required to touch the dead body. Okeman's wife fell upon her knees, and prayed God to shew tokens of her innocency. The appellant did touch the dead body; whereupon the brow of the dead, which before was of a livid and carrion colour, (in terminis, the verbal expression of the witness) began to have a dew, or gentle sweat, arise on it, which increased by degrees till the sweat ran down in drops on the face; the brow turned to a lively and fresh colour, and the deceased opened one of her eyes, and shut it again; and this opening the eye was done three several times; she likewise thrust out the ring or marriage finger three times, and pulled it in again; and the finger dropped blood from it on the grass." Sir Nicholas Hyde, chief-justice, seeming to doubt the evidence, asked the witness, Who saw this besides you?

Witness. I cannot swear what others saw; but, my lord (said he) I do believe the whole company saw it; and if it had been thought a doubt, proof would have been made of it, and many would have attested with me. Then the witness, observing some admiration in the auditors, spake farther: "My lord, I am minister of the parish, and have long known all the parties, but never had occasion of displeasure against any of them, nor had to do with them, or they with me; but, as I was minister, the thing was wonderful to me: but I have no interest in the matter, but as called upon to testify the truth, and that I have done." (The witness was a very reverend person, as I guessed, of about seventy years of age; his testimony was delivered gravely and temperately, but to the great admiration of the auditory.) Whereupon, addressing himself to the chief-justice, he said, "My lord, my brother here present is minister of the next parish adjacent, and I am sure saw all done that I have affirmed:" therefore that person was also sworn to give

evidence, and did depose in every point—"the sweating of the brow, the change of the colour, thrice opening the eye, and the thrice motion of the finger, and drawing it in again;" only the first witness added, that he himself dipped his finger in the blood which came from the dead body, to examine it, and he swore he believed it was blood.

I conferred afterwards with Sir Edward Powell, barrister at law, and others, who all concurred in the observation: and for myself, if I were upon oath, can depose, that these depositions (especially the first witness) are truly reported in substance.

The other evidence given against the prisoners, viz. the grandmother of the plaintiff, and against Okeman and his wife, That they confessed they lay in the next room to the dead body that night; and that none came into the house till they found her dead the next morning; therefore if she did not murder herself, they must be the murderers. To that end further proof was made.

1. That she lay in a composed manner in her bed, the bedclothes not at all disturbed, and her child by her in bed.

2. Her throat cut from ear to ear, and her neck broke. So that if she first cut her throat, she could not possibly break her neck in the bed.

3. There was no blood in the bed, saving a tincture of blood on the bolster whereon her head lay, but no substance of blood at all.

4. From the bed's head there was a stream of blood on the floor, which ran along until it ponded in the bendings of the floor, to a very great quantity; and there was also another stream of blood on the floor at the bed's foot, which ponded also on the floor to a very great quantity; but no continuance or communication of blood on either of those two places, from one to the other, neither upon the bed, so that she bled in two several places; and it was deposed, turning up the matt of the bed, that there were clots of congealed blood in the straw of the matt underneath.

5. The bloody knife was found in the morning sticking in the floor, a good distance from the bed; but the point of the knife as it stuck, was towards the bed, and the haft from the bed.

6. There was the print of a thumb and four fingers of a left hand.

Sir Nicholas Hyde, Chief-Justice. How can you know the print of a left hand from the print of a right hand in such a case?

Witness. My lord, it is hard to describe; but if it please that honourable judge to put his left hand upon your left hand, you cannot possibly place your right hand in the same posture; which being done, and appearing so, the defendants had time to make their defence, but gave no evidence to any purpose. The jury departed from the bar; and returning, acquitted Okeman, and found the other three guilty: who being severally demanded why judgment should not be pronounced, said nothing, but severally, "I did not do it, I did not do it." Judgment was given, and the grandmother and husband executed; but the aunt had the privilege to be spared execution, being pregnant. I inquired if they confessed any thing at their execution, but they did not, as I was told.

EXTRAORDINARY FEMALE.

[From the London Morning Herald, of September 1, 1809.]

SOME very extraordinary instances of abstinence are recorded in medical works, but we do not recollect any, that in all respects can be compared with this—

"Ann Moore, aged forty eight, now living at Tutbury, in Staffordshire, has swallowed no kind of food whatever, either solid or fluid, for the last two years and a half. Her appetite began to decline about seven years ago, in consequence of weak digestion, and in March, 1807, the passage to her stomach became completely closed, so as not to admit of her swallowing even a single drop of water; from the pit of her stomach downward she is a mere skeleton, notwithstanding which her countenance is perfectly cheerful, and has the appearance of good health. So late as last Saturday she was visited by the writer of this article, and was then in excellent spirits, and felt no pain whatever, except a slight shooting across her forehead; she has been offered 1000l. to visit London, and though poor, she declines leaving her home and friends. She never sleeps, but amuses herself by reading at night, and receiving the visits of vast numbers, who daily flock to her humble roof. Her memory is amazingly extensive, and she feels no inconvenience but from the approach of persons who have been drinking spirits, which affects her much. Numerous medical men have gone from London, to behold this wonderful phenomenon, and on examina-

tion are fully convinced, from her appearance, that no imposition whatever has been practised."

EXTRAORDINARY FEATS OF ACTIVITY.

AMONGST those shews which were presented to the people of Rome, in the time of the Cæsars, there was exhibited a man who would skip from place to place, and climb up a smooth wall after the manner of a cat.

"I have seen often times," saith Camerarious, in the prince of Bamberg's court, "a certain peasant of Germany, nourished and brought up (as he himself avouched) in the neighbouring mountains amongst the beasts: he was so active and nimble of his body, that he amazed all that saw him. He shewed his agility, not standing, but walking upon his hands and feet like a dog or a cat: he would climb by the corners towards the roof of the hall, in such manner as an ape could scarce do; though otherwise he was a rustical fellow, heavy, and of a gross make. I saw him twice as I was at the prince's table, leap upon the shoulder of one of the guests, and from thence upon the table, without overturning one dish or cup, and then cast himself with such a spring upon the floor, that one would have said it had been a squirrel or wild cat. He did use to skip as fast from place to place, upon the tops of houses built point-wise, as our house cats will do. There was in the court a dwarf, called Martinel, who used to mount the back of this nimble fellow, and turn him to and fro, and wheel him about as a horse, exercising him in divers leaps and sundry postures; but whensoever he pleased, at one leap he would cast his rider, though he endeavoured to sit never so surely."

"I would not have made any mention of this strange man in this book," saith the forenamed author, "if I had not seen with my eyes his tricks of activity, as many others, yet living, have done: when I wrote this chapter he was alive with a wife he had married."

The great Sforția was of that notable agility that without the least assistance from another, or any advantageous rise of the ground, when he had once put his left foot into the stirrup, though his helmet was on, and all the rest of his body completely

armed, would he neatly put himself into the saddle of his great horse.

Antonius Nebrissensis tells, that he saw a man at Hispalis, who was born in the Canary islands, that would keep one of his feet in the same footsteps continually, and suffer a man to stand at the distance of eight paces from him, to throw stones at him: he in the mean time, by moving his head, by twisting his body, this and that way, and sometimes by the change and shifting his legs, would avoid the blow and hurt the person aimed at him. To this danger he would readily expose himself as oft as any man would give him a brass farthing.

"I saw," saith Simon Maiolus, "in the Cisalpine France, an Asiatic rope-dancer, that danced securely upon the rope, with two swords made fast to the inside of his legs, in which condition he must keep his legs at a great distance, or be wounded with the sharp points of the weapons he carried. After this, the same man had two round pieces of wood, of the breadth of three fingers, and somewhat more than a foot and a half in length, fastened to his feet; with these he danced, standing upon them endways. Many other feats of activity he performed that will not easily be believed by any but those who were eye-witnesses thereof."

Luitprandus, no contemptible author, writes, that A. D. 950, when he was ambassador from Berengarius to the emperor at Constantinople, he saw a strange sight. "A stage-player," saith he, "without any assistance from his hands, bore upon his forehead a strait piece of wood, in a pyramidical form, the length of which was twenty-four feet, the breadth at the bottom three feet, and one foot and a half on the top of it. Two naked boys climbed up to the top of this piece of wood, which the man kept in a strait and even poise from turning this and that way, as if it had been rooted in his forehead; having mounted the top the boys played upon it, the wood remaining immoveable; after this one of the boys came down, while the other remained playing, to the great wonder of the spectators, the wood standing fast all the while. The stage-player continued all this space of time (which was no small one) with fixed feet, his hands unemployed, his body upright, and his forehead immoveable, although he bore upon it so great and so ponderous a piece of wood, besides the weight of the boys.

Anno 1507, the Sultan of Egypt made ostentation of his magnificence to the Turkish ambassador. There were 60,000 mamelukes, in like habit, assembled in a spacious plain, in which were three heaps of sand, fifty paces distant, and in each a spear erected with a mark to shoot at; and the like over against them, with space between for six horses to run a-breast: here the younger mamelukes upon their horses running at full speed, gave wonderful proofs of their skill. Some shot arrows backwards and forwards; others in the midst of their race, alighted three times, and their horses still running, mounted again and hit the mark nevertheless; others did hit the same standing on their horses thus swiftly running; others three times unbent their bows and thrice again bent them, whilst their horses ran, and missed not the mark; neither did others, who in the middle of their race lighted down on either side, and again mounted themselves; no, nor those who in their course leaped backwards and turned themselves on their horses, and then, their horses still running, turned themselves forward. There were some, who while their horses ran, ungirt them thrice, at each time shooting, and then again girt their saddles, and yet never missed the mark; some sat in their saddles, leaped backwards out of them, and turning over their heads, settled themselves again in their seats and shot as the former, three times; others laid themselves backwards on their running horses, and taking their tails, put them in their mouths, and yet forgot not their aim in shooting; some, after every shot drew out their swords, and flourished them about their heads, and again sheathed them; others sat betwixt three swords on their right, and as many on the left, thinly clothed, so that without great care, every motion would wound them; yet before and behind them touched the mark. One stood upon two horses, running swiftly, his feet loose, and shot also at once three arrows before, and again three behind him; another sitting on a horse neither bridled nor saddled, as he came at every mark arose, and stood upon his feet, and on both hands, hitting the mark, sat down again three times; a third, sitting upon the bare horse when he came to the mark, lay upon his back and lifted up his leg, and yet missed not his shot. One of them was killed with a fall, and two much wounded in these feats of activity. Baumgartin, from whose relation this was taken, was an eye-witness thereof.

INSTANCES OF EXTRAORDINARY REVENGE.

Flavius Vespatianus being forbid the court by Nero, a proud and impertinent courtier taking the hint, drove him out, and bid him go to Morbovia, giving him very saucy and reproachful language. But when Vespatianus came to succeed to the empire, the same person, in great fear of death, or severe torment, came to beg his pardon, which the emperor granted, taking no other revenge than a jest in his own dialect, and commanded him also to go to Morbovia.

An impudent astrologer had prognosticated, that king Henry VII. should die such a year, the king sent for him, and asked him, if he was skilful in telling fortunes? to which he answered, yes. Then the king asked him, if he saw no danger or misfortune near himself? he said, no. The king replied, then thou art a foolish figure caster, and I am a greater artist in astrology than thou art, for I no sooner saw thee, but I read thy destiny—that thou shouldst be in prison this night, and thou shalt experience the truth of my prediction, and so sent him to Newgate. There he lay a while to cool his heels, and then the king sending for him, demanded of him, if he could foretell by his art, how long he should continue a prisoner. He answered no. Then said the king, thou art an illiterate fellow, that canst not foresee either good or evil to thyself, and therefore I conclude thou canst not tell any thing concerning me, and so set him at liberty.

A noble Spaniard, who kept his residence in a castle in the island of Majorca, in the Mediterranean sea, among other domestics had a negro slave, whom for some misdemeanor he had severely corrected, which put the villainous Moor upon studying a revenge, which he soon found an opportunity to practice. His master, and the rest of the family being absent, he made fast the door against him; and at his return, and demanding entrance, he reviled him with ill language, violated the honour of his lady, threw her and two of his young children out of the castle windows, and stood ready to do the like to his third, and youngest child. The miserable and disconsolate father, who had thus beheld the barbarous destruction of his whole family, begged his slave with tears in his eyes, to spare the life of that little one, which the cruel Moorish villain refused to do, unless the father would cut off his own nose, which the tender and compassionate father complied with, and had no sooner performed it, but the

barbarous murderer cast the infant down headlong, and then himself to avoid falling into the hands of justice.

Vitellius rising to be emperor by servile flattery, squandered away the public treasure in riotous feasting; he eat four times a day, and every meal cost ten thousand crowns. He was tyrannical and cruel, destroyed the nobles, and murdered his own mother; for which inhuman actions his armies revolted, and upon the coming of Vespatian, the Roman people seized him, bound his hands behind him, put a halter about his neck, tore his garments, threw him half naked into the forum, and gave him the worst words they could invent, as they dragged him through the street called the Sacred Way. They pulled the hair off his head backwards, they propt up his chin with the point of a sword, that his face might be seen, and scorned by all men; some cast dirt and filthy dung upon him, others called him incendiary and gormandizer, and at last cruelly put him to death at the Gemonies, by little blows, and slow degrees; and from thence he was drawn with a hook, and his dead body thrown into the Tiber.

Fredericus Barbarossa, the emperor, upon the revolt of the citizens of Milan from his obedience, laid siege to it with a powerful army, to which he was rather excited, by a heinous affront they had offered to his empress in this manner. The empress being desirous to view the curiosities of that famous city, made a visit to it: where the mad multitude had no sooner notice of her being, but they mounted her upon the back of a mule, with her face towards the tail, and the tail in her hand for a bridle, and in this reproachful manner, put her out at the other gate of the city. The emperor thus enraged, urged the city to surrender, to prevent the inevitable ruin of the whole, which at last they complied with upon these terms, viz. That every person that would save his life, would with his own teeth, take out a fig from the genitals of a mule. All that refused these articles were immediately beheaded, of which there were great numbers, and those that desired life, complied with the ignominious condition: From whence was derived that opprobrious and scornful Italian proverb, when putting one of their fingers betwixt two others, they cry, Behold the fig.

REMARKABLE ACCOUNT OF A BLIND YOUNG LADY.

A GOOD man will read with pleasure, whatever tends to alleviate the calamities incidental to human nature: and of these, unquestionably, one of the greatest is blindness: this is the melancholy state of Mademoiselle de Salignac, a young gentlewoman of a good family in Zaintonge.

I had been told of her singular talents; but from some circumstances, I took the liberty to withhold my belief, classing them among impossibilities. All I had heard, and even more, however, has been confirmed to me before my eyes; the mother having kindly sided with my curiosity, and the young lady herself, in the most obliging manner, condescended to exhibit some specimens of her abilities, and thus silenced my incredulity.

I should previously inform you, that the young lady, now in her twentieth year, lost her sight when only two years old, her mother having been advised to lay some pigeon's blood on her eyes, to preserve them in the small pox; whereas, so far from answering the end, it eat into them. Nature, however, may be said to have compensated for that unhappy mistake, by beauty of person, sweetness of temper, vivacity of genius, quickness of conception, and many talents which certainly much soften her misfortune.

She plays at Revertis without any direction, and often faster than others of the party; she first prepares the two packs allotted to her, by pricking them in several parts, yet so imperceptibly, that the closest inspection can scarce discern her indexes: every party she alters them, and they are known only to her. She sorts the suits, and arranges the cards in their proper sequence, with the same precision, and nearly the same facility, as they who have their sight. All she requires of those that play with her is, to name every card as it is played; and these she retains so exactly, that I have seen her perform some notable strokes at Revertis, such as shewed a great combination and strong memory.

A very wonderful circumstance is, that she should even have learnt to read and write; for when I had the pleasure of seeing her, she regularly corresponded with her elder brother, whom some mercantile affairs had called to Bourdeaux. From her he had received an exact account of every thing that concerned them.

She has favoured me with a letter, and has herself read my answer. The possibility of this is readily conceived, on knowing

her method; yet is the wonder not less surprising. In writing to her no ink was used, but the letters were pricked down on the paper, and by the delicacy of her touch, feeling each letter, she follows them successively, and reads every word with her fingers ends.

I saw a person with a scissars' point, scratch a card, on which was written, "Mademoiselle de Salignac est fort aimable;" she fluently read it, yet was the writing small, and the letters very ill shaped. She herself, in writing, makes use of a pencil, as she could not know when her pen was dry. Her guide on the paper is a small thin ruler, and of the breadth of her writing. On finishing a letter, she wets it, which fixes the traces of the pencil, that they are not obscured or effaced: then proceeds to fold and seal it, and write the direction, all by her own address, and without the assistance of any other person. I must add, that her writing is very strait, well cut, and her spelling no less correct.

She has learnt, and almost by herself, to play on the guittar, sufficiently for her little companions to dance, and had even contrived a way of pricking down her tunes, as an adjutatement to her memory. But at present, being with her father and mother, a music-master teaches her in the common method, observing the way used in writing to the young lady in pricking; and to distinguish the whites they are made larger.

She learnt to sing, and I have with much pleasure heard her sing in concert; so delicate are her organs, that in singing a tune, though new to her, she is able to name the notes for them to be pricked down, whilst singing. She even tells the movement of them.

In figured dances she acquits herself extremely well; and in a minuet with inimitable ease and gracefulness.

As for the works of her sex, she has a masterly hand, and I cannot forbear the indiscretion of telling you, that she made me a present of a silk and silver purse, wrought in knotted points, on a wooden mould. She has even begun one of five colours, of which several rows are already finished. She sews and hems perfectly well, and is no less skilful in making Marly. At present, her dexterity is chiefly employed on a sack with bead work. In all her needle works, she threads them for herself, however small.

The young lady is now at Paris, and may be seen by any one. She wears a common plain watch by her side, and the touch never fails telling her exactly the hour and minute.—Yours, &c.

H. W.

MEAN HEAT OF DIVERSE COUNTRIES.

[Extracted from Mr. Le P. Cotte's papers.]

THE extensive correspondence of our author with ingenious persons in different parts of the world, has enabled him to collect a vast number of observations, and to deduce from them the mean heat, or mean temperature of the following countries, which cannot but be very acceptable to the philosophical world.

From an attentive consideration of this table it will appear, that in general the mean heat of countries decreases in proportion as the latitude increases, viz. as they are situated nearer to the poles; but this law is by no means without exceptions; thus for instance, great part of North America is in the same latitude with Italy; yet the mean heat of the former is less than that of the latter. These anomalies are certainly owing to local circumstances, which expose one country to particular currents of wind, to more frequent rains, &c. It is also highly probable, that the increase or decrease of cultivation may contribute to alter the mean temperature of a country; this, however, can only be ascertained from a number of accurate thermometrical observations, continued for a considerable number of years. The subject is very interesting, and therefore it deserves the serious consideration of philosophers.

N. B. The degrees of heat expressed in the table are according to Reaumur's scale, the freezing point of which is at 0, and boiling point at 80°.

Names of places situated between 13′ 17″ *and* 42° 41′ 55″ *of N. latitude.*

	Mean heat.		Mean heat.
Peru, America -	20.	Cairo, Egypt -	17,6
Surinam, America -	20,4	Bagdad, Asia -	8,6
Pondicherry, India -	23,7	Cape of Good Hope -	15,5
Madras, India -	22,4	Syria, Asia Minor -	16,7
St. Peter's Fort, Martinique	21,3	Algiers, Africa -	16,5
Guadaloupe, America	22,7	Williamsburg, Virginia	11,7
Dominique -	20,1	Pekin, China -	10,1
Mexico -	13,3	New-York, America	9,7
Isle of France, Africa -	21,6	Rome, Italy -	12,5
Isle of Bourbon, Africa	22,5	Cambridge, America	7,3
Chandernagor, Asia -	26,7	Perpignan, France -	12,3

Between 42° 42' 59" *and* 44° 28' 24" *of latitude.*

	Mean heat.		Mean heat.
Mont-Louis, in the Pyreneans	5,2	Arles, France -	11,9
Bastia, Corsica -	16,2	Dax, France -	9,8
Tarascon, France -	12,4	St. Sever, France -	17,6
Toulon, France -	13,4	Manosque, France -	11,3
Rieux, France -	11,2	Nismes, France -	12,6
Rhodes, France -	8,1	Cavaillon, France -	9,4
Marseilles, France -	11,8	Montaubon, France -	10,5
Aix, France -	10,8	Oleron, France -	11,2
Montpellier, France -	12,2	St. Paul-Trois-Chateaux,	
Salon, France -	13,1	France -	10,5

Between 44° 40' 30" *and* 46° 29' 50" *of latitude.*

Bourdeaux, France -	10,8	Geneva -	8,3
Puy, France -	8,4		

Between 46° 30' *and* 48° *of latitude.*

Lausanne, Switzerland	7,8	Buda, Hungary -	8,0
Quebec, America -	4,4	Zurich, Switzerland -	8,4
Berne, Switzerland -	7,7	Erlan, Hungary -	8,5

Between 48° 2' *and* 48° 57' 40" *of latitude.*

Vienna, Austria -	8,1	Paris, France -	9,1
Versailles, France -	8,8		

Between 49° *and* 51° 31' 54" *of latitude.*

Metz, Germany -	9,3	London -	8,6
Bruxelles -	8,9	Gottingen -	7,6

Between 51° 35' *and* 60° 27' 7" *of latitude.*

Hague, Holland -	8,8	Moscow -	3,6
Warsaw, Poland -	7,5	Hawkhill, Scotland -	7,3
Amsterdam -	8,8	Okak, Labrador -	1,0
Berlin -	7,6	Stockholm -	5,5
Copenhagen -	6,0	Petersburg -	3,7

Places in Italy.

	Mean heat.		Mean heat.
Genoa	12,8	Tolmezo, Alpes	8,0
Padua	9,7	Venice	10,9
Rome	12,5		

NATURAL HISTORY OF THAT MOST EXTRAORDINARY SEA-ANIMAL, CALLED THE KRAKEN.

THE Kraken, or Sea Eel, is a marine animal of the most enormous dimensions; the credit of its existence chiefly depends on the evidence of Pontoppiddon, bishop of Bergen, in his natural history of Norway. But as no person has ever pretended to have seen a full grown Kraken, in all its dimensions, a particular account of its conformation cannot be expected: nevertheless, we shall adduce the arguments of this author, on which he grounds his own belief of the existence of this monstrous production of nature.

"Our fishermen," says Pontoppidon, "unanimously and invariably affirm, that when they are several miles from the land, particularly in hot summer weather, and by their distance, and the bearings of some points of land, expect from eighty to an hundred fathoms in depth, and do not find more than twenty or thirty; and more especially, if they discover an unusual quantity of cod and ling, they judge that the Kraken is at the bottom: but if they find by their lines that the water in the same place still shallows on them, they know that it is rising to the surface, and row off with the greatest expedition till they come into the usual soundings of the place; there lying a few minutes on their oars, they see the monster emerge, and display itself sufficiently, though its whole body is not apparent. Its back, or upper surface, which seems an English mile and a half in circumference, (some have affirmed more) looks at first like a number of small islands, surrounded with something that floats like sea-weeds; at last several bright points or antennæ appear, which grow thicker the higher they emerge, and sometimes stand as high and large as the masts of middle-sized vessels. In a short time it gradually sinks, which is thought as dangerous as its rising, causing such a swell and vortex, that it draws in vessels, like that of Malestram."

The bishop laments the omission of the only opportunity which ever has been, or perhaps ever may be presented, of examining

this creature when alive, or seeing it entire when dead: this, he acquaints us, did once occur, on the credit of the minister of Nordland, and vicar of the college for promoting Christian knowledge; who informed him that a Kraken came into the shallows between the rocks and cliffs near Abstahong; where, in turning about, some of its long horns caught hold of the adjoining trees, which it might have easily torn up, had it not been entangled in some clefts of the rock, whence it could not extricate itself, but putrified on the spot.

Pontoppidon mentions no account he has ever received of this monster proving fatal to any person; but relates a report of the danger of two fishermen, who arrived at a part of the water covered with a quantity of the creature's thick slimy excrements: they immediately strove to row off, but were not quick enough in turning, to save the boat from one of the Kraken's horns, which so crushed its prow, that it was with difficulty they saved their lives on the wreck, though the weather was perfectly calm. The excrements of this animal are said to be attractive of other fish, on which it feeds. This expedient was probably necessary to its subsistence, on account of its slow unwieldy motion; as this slow motion again may be necessary to the security of a ship, which would certainly be overwhelmed on encountering such an immense animal, if its velocity was equal to its weight.

In confirmation of the reality of this monster, our learned author cites the description of Faroe by Debes, for the existence of certain islands, which suddenly appear, and as suddenly vanish. Many seafaring people, he adds, give accounts of such, particularly in the north seas; which their superstition has either ascribed to the delusion of the devil, or considered as inhabited by evil spirits. However, Pontoppidon supposes such mistaken islands to be nothing else but the Kraken; in which opinion he is greatly confirmed by the subsequent quotation from Dr. Hierne, a learned Swede, and which is certainly a very remarkable passage. "Among the rocks about Stockholm," says he, "there is sometimes seen a tract of land, which at other times disappears, and is seen again in another place. Buræus has placed it as an island in his map. The peasants, who call it gummår's oar, say, that it is not always visible, and that it lies out in the open sea: but it never fell under my inspection. One Sunday, when I was out among the rocks, sounding the coasts, it happened that, in one place, I saw something like three points of land in the sea, which surprised me a little, as I thought I had inadvertently passed them over before. On this I called to a peasant to inquire for

gummar's ore; but when he came, we could see nothing of it: on which the peasant said all was well, and that this prognosticated a storm, or a quantity of fish. Who cannot discover that this gummar's ore, with its points, and prognostications of fishes, was the Kraken, mistaken for an island by Buræus!"

The crew of a vessel, returning from the north seas to Scotland, about four years since, were alarmed, in the course of their passage, by the appearance of an enormous animal, which they supposed to be the Kraken. The account given by them, in an affidavit voluntarily sworn to, does not tend to contradict any previous assertion, as to its amazing magnitude.

The bishop takes the Kraken, probably from its numerous tentacula, which serve as feet, to be of the polype kind; and the contemplation of its enormous bulk, led him to apply some passages in the sacred writings as descriptive of it.

After paying a just tribute of respect to the moral character and philosophical abilities of our author, we must admit the possibility of this creature's existence, and as it implies no contradiction; though it seems to oppose a general prepossession of the whale's being the largest animal in nature. But, were we to suppose a salmon or a sturgeon the largest fish any number of persons had ever seen or heard of, and that the whale had discovered himself as seldom, and but in part, like the Kraken, then it will be easily conceived, that the existence of the whale had been as unwillingly credited as that of the Kraken is now. Indeed, by the same mode of reasoning, we are warranted in supposing the existence of a yet greater animal, and of a distinct species from the Kraken: to ascertain the immense multitudes of fish of different sizes, which inhabit the sea, is confessedly beyond the power of any one: why, therefore, may not our ideas as to the *magnitude* of a particular monster, where so many are *known* to reside, be equally subject to error? Some may suppose, that such an extensive monster as the Kraken would encroach on the symmetry of nature, and be over proportionate to the size of the globe itself; as a little retrospect will inform us, that the breadth of what is seen of it, supposing it nearly round, must be full two thousand six hundred feet; and its thickness, which may be called its altitude, at least three hundred. Nevertheless, we apprehend that these immense dimensions will not argue conclusively against the existence of the animal, though considerably against a numerous increase or propogation of it. In fact, the great scarcity of the Kraken, its confinement to the north sea, and perhaps to similar latitudes in the south, the small number propagated by the whale, which is viviparous, and by

the largest land animals, of which the elephant is said to go two years with young, all incline us to conclude, from the analogy of nature, that this monster is by no means numerous.

A REMARKABLE HISTORY OF THE TREATMENT OF THE SPANIARDS, TO THE NATIVES OF FLORIDA.

[As related by a Spectator.]

IT was once my fortune to be present at a public execution: the unhappy subjects of this were partly foreign Indians, the captives of their wars, and partly the natives of the place, for what the Spaniards called rebellion. The tortures used at these executions, are too horrid for a christian ear, but the magnanimity and courage, with which these unhappy creatures bore them, were by far more astonishing to him, than all he had before seen in a life of observation of them.

The unhappy victims of revenge and butchery were seated on the ground in a circle, bound hand and foot; the war captives were to be first executed, and when with much solemnity and ceremony, the executioners came to inquire which they were first to take, a youth of about twenty-five, an Indian of a manly face, and majestic deportment, started up, calling eagerly to the executioners in his own language, "Me, take me first; and if you are men, as you christians seem proud to call yourselves, take me only: I am Discaptici, the war-captain, who led these on to slaughter you; and if you would revenge the lives we have taken, satiate your vengeance all on me. I have an Indian captain's soul, and can bear more, and bear it longer than all these; and shall give your blood-thirsting sachem here, more joy than legions of common slaves. Ye talk of mercy and of justice; if ye possess more than the names of these, continued he, give these their pardon—I led them out; what they did was my act alone, and they are no more guilty of what injuries they have done you, than you are of my blood and tortures, who are but the ministers of that savage tyrant's orders."

The executioners taking him at his word, pointed to the burning pile before him, at which he was to suffer; and the young hero, fixing at once his eyes upon it, never took them off again, or turned to any other object; but walked slowly and majestically to it, and at his third step began his death song. It is the constant custom of these hardy people, who expect no other than death with the severest tortures, if they fall into their enemies' hands, to be always prepared for it, and to support their spirits in

it, by commemorating in a rude sort of music, their own warlike exploits against those enemies, who are now to sacrifice them to their revenge.

The youth began his song, with rejoicing that he had been an early enemy to his country's tyrants; that he had killed a Spaniard when but ten years old; that he had never ceased his conquests since, nor had a day of the last twenty months gone idle over his head; a day in which his country had not by his valour one tyrant less to curse.

When he came to the stake, he entered on the particulars of his boldest actions, and when his tortures grew to their height, and life was hardly enough to support them: "tell," says he, with an intrepid and yet manly voice, "tell that Spaniard, (pointing to the governor, who sat a spectator of the horrible scene) I am the man who killed his base, perfidious father; tell him, continued he, in the same tone, this is the hand that tore out his base heart, and tossed to the eastern winds that and his perjured tongue together, to tell his king who lives beyond the great lake, an Indian, though he scorns to be a villain, is proud to know the way to punish one." His spirits just supported him to finish the last period, and he sunk at once, having, through all the course of his most dreadful tortures, given no sign that he had condescended but to feel them.

The rest gave a loud huzza of acclamation at his behaviour, and each in the same undaunted manner, met the same horrid fate. When these had suffered singly, a whole troop of the natives rose to die together.

These walked dejected, silent, and as if in all the agonies of terror, to the place of execution; but arrived there, none shewed the least sign of fear, or, in the bitterest agonies, the least sense of pain, nor once opened his lips, nor even lifted up his eye-lids. They seemed sensible of death in all its terrors, as they approached it; but when they met it, not to fear, or think it worth their notice. Astonished at this mysterious behaviour, the stranger asked an old Indian who sat nearest him, the reason of it; to which the venerable victim made the following reply.

"We are to follow them—but, stranger! whoever thou art, as thou seemest not to be one of these, judge not so poorly of the Indian courage, to think the agonies that those, and that we feel, are the effects of fearing that idle phantom death. The Indian courage hath its rise from innocence, we tremble not because we go to death, but because we are guilty. Those who first perished were worthy of a better fortune; we merit worse than what we feel. We have before sold ourselves to destruction, and we

but now receive the reward such vices call for. There was a time, old man, when these, who now are our tyrannic masters, were few, and weak to us; we gave them leave to seat themselves amongst us, and suffered them to grow too strong to be resisted, and then began to feel we were their slaves. Our fathers, born to better fate, disdained to live without their liberty; and these, and we saw when one morning sun discovered the whole Indian race extinct, destroyed by their own hands, and by mutual consent hanging on yon fatal trees.

"The master of these men, who lives beyond the vast lake, displeased at this, sent in submissive terms, and sued our friendship; he told us, that he meant these his servants as our friends, to teach us the useful arts of life, and make us happy; and that out of all that were then here, we might ourselves elect whom we most liked, to act for him with us.

"Here we agreed with him; but must we tell the sequel? this perfidious man, this butcher of our fathers, wooed us with civil words to re-choose him. We are an honest race, and know no other use of words but to declare our minds. He told us he repented of his faults; and we alas! believed him; he promised us all that our hearts could wish, and bribed us with what of all things is most dear to us, each of us two guns, to sign a writing, wishing his master to continue him in his employment. We the remaining offspring of those parents, who chose death rather than slavery, chose alas! the very author of that slavery ourselves to be our ruler. What had we then to expect, but what we feel? bribes never did a real good to any; our guns were seized from us again, by his first act of power; and to prevent our complaining of his baseness, we are accused of forming a design against his life; and now go to die with torture in his presence, for what he knows us guiltless of. But let us not complain: we meet the just reward of our venal prostitution and our credulity. May he meet his; and our tortures will be delight, to what his perjured heart must groan with."

The old man ended here his pathetic speech, and rose with his companions to meet his fate; which, like the rest, they all suffered without a groan; all that he said at parting was, lifting his eyes with fervent zeal to heaven; "May every man who lives hereafter know, from our sad fate, that he who offers him a bribe, means but to cut his throat, and is a villain; words are too soon forgotten, but may our destruction live in the remembrance of the latest ages, and even our tortures then will not be useless to the world."

ANECDOTES RELATIVE TO THE MOUNTAIN NEAR THE FAMOUS RUINS OF PERSEPOLIS.

AT two leagues distance from these ruins there is a famous mountain, seated between two of the finest plains in the world, and called by the inhabitants by several names. Sometimes they stile it Kabreston Gauron, that is, the sepulchre of the Gaurs; sometimes Nachs Rustan, that is, the throne of Rustan. This Rustan, as we observed, is the Hercules, or rather the Amadis, of the Easterns; for the stories they tell of him are alike fabulous and romantic. This mountain, though an entire rock, and harder and capable of a better polish than marble, is smoothed by art, and on its sides, which are perfectly perpendicular, are figures represented in bas relief, with great skill and beauty. The first of these, which is about the height of a pike from the ground, represents a combat between two knights, mounted on horseback, each of them having an iron mace in his left hand. One of them has a bonnet on his head, and holds out in his right hand a large ring of iron, of which the other knight seems to take hold with his right hand. All these figures are gigantic; and as to the meaning of the piece, it is thus explained by eastern traditions and the Persian poets. One of these horsemen, they say, was Rustan, or Rustem, the son of Sal the White, the son of Sam, the son of Noramon, king of the Indies; the second, Rustan, the son of Tabmour, king of Persia. These two princes, after being engaged in long and bloody wars, at length agreed to determine their quarrels by a combat in this manner. One agreed to extend a ring of iron, which the other was to lay hold of, and whoever should wrench the ring from the other, should be esteemed the conqueror, and should be obeyed for the future by him who lost it. They say too, that the king of Persia, who is represented in the figure with a long beard, vanquished the king of the Indies in this engagement. Not far from this piece of sculpture are two others, representing human figures, the first two men on horseback holding a ring; the second, two men meeting another on horseback, in a saluting or supplicating posture. At a small distance from these figures is the first tomb, and sixty paces further there is a second tomb; thirty paces from thence is a third, and at the distance of 100 paces a fourth, which is the last. Near the third tomb are two inscriptions of the same characters as those at Persepolis. There are many curious representations carved on this mountain, some perfectly whole and

sound, and others much decayed. From what has been said concerning these stupendous monuments of magnificence, we may justly conclude, that the antient Persians equalled, if not excelled, their eastern neighbours in a taste for the arts.

ACCOUNT OF THE TRIAL BY ORDEAL AMONG THE HINDUS.

By Ali Ibrahim Khan, Chief Magistrate at Benares.

[Communicated by Warren Hastings, Esq.]

THE modes of trying offenders, by an appeal to the Deity, which are described at large in the Mitacshera, or comment on the Dherma Sastra, in the chapter of oaths, and other antient books of Hindu law, are here sufficiently explained, according to the interpretation of learned Pandits, by the well-wisher to mankind, Ali Ibrahim Khan.

The word Divya in Sanscrit, signifies the same with paricsha or parikhya in Bhasha, kasam in Arabic, and saucand in Persian; that is, an oath, or the form of invoking the Supreme Being to attest the truth of an allegation; but it is generally understood to mean the trial by ordeal, or the form of appealing to the immediate interposition of the Divine Power.

Now this trial may be conducted in nine ways: first, by the balance; secondly, by fire; thirdly, by water; fourthly, by poison; fifthly by the Cosha, or water in which an idol has been washed; sixthly, by rice; seventhly, by boiling oil; eighthly, by red hot iron; ninthly, by images.

I. Ordeal by the balance is thus performed. The beam having been previously adjusted, the cord fixed, and both scales made perfectly even, the person accused and a Pandit fast a whole day; then, after the accused has been bathed in sacred water, the homa or oblation, presented to fire, and the deities worshipped, he is carefully weighed; and, when he is taken out of the scale, the Pandits prostrate themselves before it, pronounce a certain mentra or incantation, agreeably to the Sastras, and, having written the substance of the accusation on a piece of paper, bind it on his head. Six minutes after, they place him again in the scale; and, if he weigh more than before, he is held guilty; if less, innocent; if exactly the same, he must be weighed a third time; when, as it is written in the Mitacshera, there will certainly be a difference in his weight. Should the balance, though

well fixed, break down, this would be considered as a proof of his guilt.

II. For the fire-ordeal, an excavation, nine hands long, two spans broad, and one span deep, is made in the ground, and filled with fire of pippal wood; into this the person accused must walk bare-footed; and, if his feet be unhurt, they hold him blameless; if burned, guilty.

III. Water-ordeal is performed by causing the person accused to stand in a sufficient deph of water, either flowing or stagnant, to reach his navel; but care should be taken that no ravenous animal be in it, and that it be not moved by much air: a Brahman is then directed to go into the water, holding a staff in his hand; and a soldier shoots three arrows on dry ground from a bow of cane: a man is next despatched to bring the arrow which has been shot farthest: and after he has taken it up, another is ordered to run from the edge of the water; at which instant the person accused is told to grasp the foot or the staff of the Brahman, who stands near him in the water, and immediately to dive into it. He must remain under water till the two men who went to fetch the arrows are returned; for, if he raise his head or body above the surface before the arrows are brought back, his guilt is considered as fully proved. In the villages near Benares, it is the practice for the person who is to be tried by this kind of ordeal, to stand in water up to his navel, and then, holding the foot of a Brahman, to dive under it as long as a man can walk fifty paces very gently: if, before the man has walked thus far, the accused rise above the water, he is condemned; if not, acquitted.

IV. There are two sorts of trial by poison. First, the Pandits having performed their homa, and the person accused his ablution, two retti's and a half, or seven barley-corns, of vishanaga, a poisonous root, or of sanc'hya, that is, white arsenic, are mixed in eight mashes, or sixty-four retti's, of clarified butter, which the accused must eat from the hand of a Brahman: if the poison produce no visible effect, he is absolved; otherwise condemned. Secondly, the hooded snake, called naga, is thrown into a deep earthen pot, into which is dropped a ring, a seal, or a coin: this the person accused is ordered to take out with his hand; and, if the serpent bite him, he is pronounced guilty; if not, innocent.

V. Trial by the Cosha, is as follows: the accused is made to drink three draughts of water in which the images of the Sun, of Devi, and other deities, have been washed for that purpose;

and if, within fourteen days, he has any sickness or indisposition, his crime is considered as proved.

VI. When several persons are suspected of theft, some dry rice is weighed with the sacred stone called salgram; or certain slocas are read over it; after which the suspected persons are severally ordered to chew a quantity of it; as soon as they have chewed it, they are to throw it on some leaves of pippal, or, if none be at hand, on some b'hurja patra, or bark of a tree from Nepal to Cashmir. The man from whose mouth the rice comes dry or stained with blood, is holden guilty; the rest are acquitted.

VII. The ordeal by hot oil is very simple: when it is heated sufficiently, the accused thrusts his hand into it; and if he be not burned, is held innocent.

VIII. In the same manner they make an iron ball, or the head of a lance, red hot, and place it in the hands of the person accused; who, if it burn him not, is judged guiltless.

IX. To perform the ordeal by dharmarch, which is the name of the sloca appropriated to this mode of trial, either an image named Dharma, or the genius of Justice, is made of silver, and another, called Adharma, of clay or iron, both of which are thrown into a large earthen jar, and the accused having thrust his hand into it, is acquitted if he bring out the silver image, but condemned if he draw forth the iron: or the figure of a deity is painted on white cloth, and another on black; the first of which they name dharma, and the second adharma: these are severally rolled up in cow-dung, and thrown into a large jar without having ever been shewn to the accused; who must put his hand into the jar, and is acquitted or convicted, as he draws out the figure on white or on black cloth.

It is written in the comment on the Dherma Sastra, that each of the four principal casts has a sort of ordeal appropriated to it; that a Brahman must be tried by the balance, a Cshatriya by fire, a Vaisya by water, and a Sudra by poison; but some have decided, that any ordeal, except that by poison, may be performed by a Brahman, and that a man of any cast may be tried by the balance: it has been determined, that a woman may have any trial except those by poison and by water.

Certain months and days also are limited in the Mitacshera for the different species of ordeal; as Agrahan, Paush, Magh, P'halgun, Srawan and B'hadr for that by fire; A'swin, Cartic, Jaisht and A'shadh for that by water; Paush, Magh and P'halgun for that by poison; and regularly there should be no water ordeal on the Ashtemi, or eighth, the Cheturdasi, or fourteenth day of the new full moon, in the intercalary month, in the month of B'hadr, or Sanaischer, or Saturday, and on Mangal, or Tuesday; but

whenever the magistrate decides that there shall be an ordeal, the regular appointment of months and days needs not be regarded.

The Mitacshera contains also the following distinctions: in cases of theft or fraud to the amount of a hundred gold mohrs, the trial by poison is proper; if eighty mohrs be stolen, the suspected person may be tried by fire; if forty, by the balance; if from thirty to ten, by the image-water; if two only, by rice.

An inspired legislator, named Catyayana, was of opinion, that though a theft or fraud could be proved by witnesses, the party accused might be tried by ordeal: he says too, that, where a thousand panas are stolen, or fraudently withheld, the proper trial is by poison; where seven hundred and fifty, by fire; where six hundred and sixty-six, and a fraction, by water; where five hundred, by the balance; where four hundred, by hot-oil; where three hundred, by rice; where a hundred and fifty, by the Cosha; and where one hundred, by the dharmarch, or images of silver and iron.

The mode of conducting the ordeal by red-hot balls, or heads of spears, is thus particularly described in the commentary on Yagyawelcya.

At day-break the place where the ceremony is to be performed, is cleared and washed in the customary form; and at sun-rise, the Pandits, having paid their adoration to Ganesa, the god of Wisdom, draw nine circles on the ground with cow-dung, at intervals of sixteen fingers; each circle containing sixteen fingers of earth, but the ninth either smaller or larger than the rest; then they worship the deities in the mode prescribed by the Sastra, present oblations to the fire, and having a second time worshipped the gods, read the appointed mentras. The person to be tried then performs an ablution, puts on moist clothes, and, turning his face to the east, stands in the first ring, with both his hands fixed in his girdle: after this the presiding magistrates and Pandits order him to rub some rice in the husk between his hands, which they carefully inspect; and if the fear of a former wound, a mole, or other mark appear on either of them, they stain it with a dye, that, after the trial, it may be distinguished from any new mark. They next order him to hold both his hands open and close together; and, having put into them seven leaves of the trembling tree or pippal, seven of the sami or jend, seven blades of darbha grass, a little barley moistened with curds, and a few flowers, they fasten the leaves on his hand with seven threads of raw cotton. The Pandits then read the slocas which

are appointed for the occasion; and, having written a state of the case and the point in issue on a Palmyra-leaf, together with the mentra, prescribed in the Veda, they tie the leaf on the head of the accused. All being prepared, they heat an iron ball, or the head of a lance, weighing two ser and a half, or five pounds, and throw it into water; they heat it again, and again cool it in the same manner: the third time they keep it in the fire till it is red-hot; then they make the person accused stand in the circle; and, having taken the iron from the fire and read the usual incantation over it, the Pandits place it with tongs in his hands. He must step gradually from circle to circle, his feet being constantly within one of them, and when he has reached the eighth, he must throw the iron into the ninth, so as to burn some grass, which must be left in it for that purpose. This being performed, the magistrate and Pandits again command him to rub some rice in the husk between both his hands, which they afterwards examine; and, if any mark of burning appear on either of them, he is convicted: if not, his innocence is considered as proved. If his hand shake through fear, and by his trembling any other part of his body is burned, his veracity remains unimpeached; but if he let the iron drop before he reach the eighth circle, and doubt arise in the minds of the spectators, whether it had burned him, he must repeat the whole ceremony from the beginning.

INSTANCE OF THE POWER OF MUSIC OVER ANIMALS.

IN May, 1804, five choristers were walking on the banks of the river Mersey, in Cheshire, England; after some time they sat down on the grass, and began to sing an anthem. The field in which they sat, was terminated at one extremity by a wood, out of which, as they were singing, they observed a hare to pass with great swiftness towards the place where they were sitting, and to stop at about twenty yards distance from them. She appeared highly delighted with the music, often turning up the side of her head to listen with more facility. As soon as the harmonious sound was over, the hare returned slowly towards the wood: when she had reached nearly the end of the field they began the same piece again, at which the hare stopt, turned about, and came swiftly back again, to about the same distance as before; where she seemed to listen with rapture and delight, till they had finished the anthem, when she returned again by a slow pace up the field, and entered the wood.

SINGULAR LAW CASE.

A FABLE drawn by Shakspeare's luxuriant imagination, and exhibited in his "Comedy of Errors," where he fancies two persons, Antipholus of Ephesus, and Antipholus of Syracuse, with two Drumio's, their servants, to be so precisely similar in appearance as to deceive their most intimate acquaintance, was actually verified in a judicial case, which occurred in this city a few years since.

This instance of resemblance may be recorded among the most extraordinary and astonishing ever known.

TRIAL FOR BIGAMY.

At a Court of Oyer and Terminer and General Jail Delivery. held at the City of New-York, on the 22d of June, 1804:

PRESENT,

The Honourable B. LIVINGSTON, Judge,
J. B. PREVOST, Recorder,
JACOB MORTON, Alderman.

The People vs. *Thomas Hoag, alias dictus Thomas Parker.*

THE prisoner was indicted for that he, Thomas Hoag, late of Haverstraw, in the County of Rockland, labourer, otherwise called Joseph Parker, now of the City of New-York, cartman, on the 8th of May, 1797, at the said City of New-York, was lawfully married to Susan Faesch, and the said Susan then and there had for a wife, and that the said Thomas, alias &c. &c. &c. afterwards, to wit. on the 25th day of December, 1800, at the County of Rockland, his said wife being then in full life, feloniously did marry, and to wife did take one Catharine Secor, &c. &c. &c.

To this the prisoner pleaded *Not Guilty.*

Mr. Riker, District Attorney, prosecuted on the part of the people.

Washington Morton, and

Daniel D. Tompkins, were of counsel for prisoner,

The testimony in the cause was as follows: The first marriage was admitted by the counsel for the prisoner to be as stated in the indictment, and that the wife was still alive.

On the part of the prosecution—

Benjamin Coe testified—That he was one of the judges of the

Court of Common Pleas, in the County of Rockland; that he well knew the prisoner at the Bar, that he came to Rockland in the beginning of September, in the year 1800, and there passed by the name of Thomas Hoag, that there was a person with him who passed for his brother; but between those two persons there was no sort of resemblance; that the prisoner worked for the witness about a month, during which time he eat daily at witnesses table, and he of course saw him daily; that on the 25th day of December, 1800, witness married the prisoner to one Catherine Secor, that witness is confident of the time, because he recollected on that very day one of his own children was christened; that during all the time prisoner remained in Rockland County, witness saw him continually; he was therefore as much satisfied that prisoner was Thomas Hoag, as that he himself was Benjamin Coe.

John Knapp testified, that he knew the prisoner in 1800 and 1801, he was then in Rockland County, and passed by the name of Thomas Hoag, that he saw him constantly during the time the prisoner was at Rockland; that he was at prisoner's wedding; *that Hoag had a scar under his foot;* the way that witness knew it, was, witness and Hoag were leaping together, and witness out leaped Hoag—upon which Hoag remarked that he could not leap as well as he formerly could, before he received a wound in his foot by treading on a drawing knife; that Hoag then pulled off his shoes and showed the witness the scar under his foot, occasioned by that wound; the scar was very perceptible; witness was confident prisoner at the Bar was Thomas Hoag.

Catherine Conklin [formerly Catherine Secor, but since married to one Conklin,] testified, that she became acquainted with prisoner in the beginning of September, 1800, when he came to Rockland; he then passed by the name of Thomas Hoag; that witness saw him constantly: that prisoner shortly after their acquaintance, paid his addresses to her, and finally on the 25th of December married her; that he lived with her till the latter end of March, 1801, when he left her; that she did not see him again until two years after; that on the morning of his leaving her, he appeared desirous of communicating something of importance to her, but was dissuaded from it by a person who was with him, and who passed for his brother; that Hoag until his departure, was a kind, attentive and affectionate husband; that she was as well convinced as she could possibly be of any thing in this world, that the prisoner at the Bar was the person who married

her by the name of Thomas Hoag; that she then thought him and still thinks him, the handsomest man she ever saw.

Here prosecutor rested the cause.

DEFENCE.

Witness for Prisoner.

Joseph Chadwick testified, that he had been acquainted with the prisoner Joseph Parker, a number of years; that witness resides in this city, is a rigger by trade; that prisoner worked in the employ of the witness a considerable time as a rigger; that prisoner began to work for witness in September 1799, and continued to work for him until the spring of 1801; that during that period he saw him constantly; that it appeared from witness's books, that Parker received money from witness for work, which he had performed on the following days, viz. on the 6th of October, and 6th and 13th December, 1800; on the 9th, 16th and 28th of February, and 11th March, 1801: that Parker lived from May 1800, till some time in April 1801, in a house in this city belonging to Captain Pelor; that during that period, and since, witness had been well acquainted with prisoner.

Isaac Ryckman testified, that he was an inhabitant of this city; that he was well acquainted with Joseph Parker the prisoner at the Bar, and had known him a number of years; that witness and Parker was jointly engaged, in the latter end of the year 1800, in loading a vessel for a Capt. Tredwell, of this place; that they began to work on the 20th day of December, 1800, and were employed the greatest part of the month of January, 1801, in the loading of the vessel; that during that time the witness and Parker worked together daily; that witness well recollected that they worked together on the 25th day of December 1800; he remembered it, because he never worked on a Christmas-day before or since; he knew it was in the year 1800, because, he knew that Parker lived that year in a house belonging to Capt. Pelor, and he remembered their borrowing a screw for the purpose of packing cotton into the hold of the vessel they were at work at, from a Mrs. Mitchell, who lived next door to Parker—that witness was one of the city watch, and that Parker was also at that time upon the watch; and witness had served with him from that time to the present day upon the watch, and never recollected missing him any time during that period from the city.

Aspinwall Cornwall testified, that he lived in Rutger-street, and had lived there a number of years; that he kept a grocery

store; that he knew Parker, the prisoner at the Bar, in 1800 and 1801; that Parker then lived in Capt. Pelor's house; that he only lived one year in Pelor's house, that Parker while he lived there traded with witness; that witness recollected once missing Parker for a week, and inquiring, found he had been at Staten-Island, at work on board one of the U. States frigates; that excepting that time, he never knew him to be absent from his family, but saw him constantly.

Elizabeth Mitchell testified, that she knew Parker, the prisoner at the Bar, well; that in the years 1800 and 1801, Parker lived in a house adjoining to one in which the witness lived; that the house Parker lived in belonged to Capt. Pelor; that witness was in habits of intimacy with Parker's family, and visited them constantly; that Parker being one of the city watch, she used to hear him rap with his stick at the door to awaken his family, upon his return from the watch in the morning; that she also remembered perfectly well, Parker's borrowing a screw from her on Christmas-day in 1800, she offered him some spirits to drink, but he preferred a glass of wine, which she got for him; the circumstance of her lending the screw to him, she was the more positive of, from recollecting also that it was broken by Parker in using it; that Parker never lived more than one year in Pelor's house, and from that time to the present day, witness had been on the same terms of intimacy with Parker's family, she therefore considered it as almost impossible that Parker could have been absent from town any time without her knowing it, and she never knew him to be absent more than one week while he lived in Pelor's house.

James Redding testified, that he had lived in the city a number of years; that he had known Parker, the prisoner at the Bar, from his infancy; that Parker was born at Rye, in Westchester county; that Parker, in the year 1800, lived in Capt. Pelor's house; that witness saw him then continually, and never knew him during that time to be absent from town any length of time; that witness particularly remembered, that while Parker lived in Capt. Pelor's house, witness sometime in the beginning of the month of January, 1801, assisted Parker in killing a hog.

Lewis Osborn testified, that he had been acquainted with Parker, the prisoner at the Bar, for the last four years; that witness had been one of the city watch; that from June, 1800 to May, 1801, Parker served upon the watch with witness; that at first Parker served as a substitute, that is, one who in case of the absence of a regular watchman, supplies his place; that witness remembered that Parker a few days after Christmas in 1800, was placed

upon the roll of the regular watch, in the place of one Ransom, who was taken sick; witness was certain it was in the period above mentioned, because that was the only time witness ever served upon the watch; that during the above period witness and Parker were stationed together while on the watch at the same post; witness was certain that Parker, the prisoner at the Bar, was the person with whom he had served upon the watch, and was confident that during that time Parker was never absent from the watch more than a week at any one time.—(The prisoner's counsel here rested his defence.)

Testimonies on behalf of the prosecution continued.

Moses Anderson testified, that he had lived at Haverstraw, Rockland county; that he had lived there since the year 1791: that he knew the prisoner at the Bar, well; that he came to the house of the witness in the beginning of September, 1800; that he then passed by the name of Thomas Hoag; that he worked for witness 8 or 10 days; that from that time till the 25th of December, prisoner passed almost every Sunday at witness's house; that during prisoner's stay in Rockland county, witness saw him constantly: that if the prisoner was the person alluded to, he had a scar on his forehead, which he told witness was occasioned by the kick of a horse; he had also a small mark on his neck [those marks the prisoner had,] he had also a *scar under his foot, between his heel and the ball of his foot*, occasioned, as he told witness, by treading upon a drawing knife; that *that scar was easy to be seen*; that his speech was remarkable; his voice being effeminate; that he spoke quick and lisped a little, [those peculiarities were observable in the prisoner's speech;] that prisoner supped at witness's house the night of his marriage in December, 1800; that witness had not seen prisoner until this day, since prisoner left Rockland, which was between three and four years ago; that witness was perfectly satisfied in his own mind that prisoner was Thomas Hoag.

Lavinia Anderson testified, that she knew prisoner at the Bar, his name was Thomas Hoag; that in September, 1800, he came to witness's house in Rockland county, and worked for her husband for 8 or 10 days, then worked for Judge Suffrein; every Saturday night, until the prisoner was married, he and a person who passed for his brother, came to witness's house and staid till Monday morning; that witness washed for him; there was no mark upon his linen; that prisoner, if he is Thomas Hoag, has a scar upon his forehead, he has also one under his foot; was certain of the mark under his foot, because she recollected that the person who passed as his brother having cut himself severely with

a scythe, and complaining very much of the pain, Thomas Hoag told him he had been much worse wounded, and then shewed the scar under his foot.

Witness also testified, that about a year ago, after a suit had been brought in the Justices' Court of this city, wherein the identity of the prisoner's person came in question, witness was in town, and having heard a great deal said on the subject, she was determined to see him and judge for herself; that accordingly she went to prisoner's house, but he was not at home, she then went to the place where she was informed he stood with his cart, that she there saw him lying on his cart with his head on his hand, that in that situation she instantly knew him; that she spoke to him, when he answered her she immediately recognized his voice; that it was very singular, shrill, thick, and something of a lisp, that Hoag had also a habit of shrugging up his shoulders when he spoke; this she also observed in prisoner, that prisoner said he had been told that she was coming to see him, and it was surprising people could be so deceived, and asked witness if she thought he was the man, witness replied she thought he was, but would be more certain if she looked at his forehead, she accordingly lifted up his hat and saw the scar upon his forehead, which she had often before seen; that prisoner then told her it was occasioned by the kick of a horse:—witness added it was impossible that she could be mistaken; prisoner was Thomas Hoag.

Margaret Secor testified, that about four years ago she lived at Rockland, with her father Moses Anderson; that prisoner at the Bar, Thomas Hoag, came to their house in September, 1800; that he remained in Rockland five or six months; that he had a scar on his forehead; that Hoag used to come every Saturday night to her father's house to pass Sunday with them; that she used to comb and tie his hair every Sunday, and thus she saw the scar; that witness married about two years ago, and came immediately to live in this city; that after she had been in town a fortnight, she was one day standing at her door, and she heard a cartman speaking to his horse; that she immediately recognized the voice to be that of Thomas Hoag, and upon looking at him saw the prisoner at the Bar, and instantly knew him; that as he passed her she smiled and said, 'how d'ye do cousin;' that the next day he came to her house, and asked how she knew he was the man; witness replied she could tell better if he would let her look at his head; that accordingly she looked and saw a scar upon his forehead, which she had often remarked upon the

head of Hoag: witness admitted she had mentioned her suspicions to her husband, and that her husband had told prisoner of it, and had brought him to the house; witness admitted she was confident prisoner was the person who passed at Rockland as Thomas Hoag.

James Secor testified, that he had been married about two years and a half, that he brought his wife to town about a week after his marriage; that he knew Hoag in Rockland, and had repeatedly seen him there; when he saw prisoner at his house in town, thought him to be the same person; witness's wife had mentioned to him that Hoag had a remarkable scar on his forehead, and when prisoner was at witness's house, he saw on his head the scar his wife had described.

Nicholas W. Conklin testified, that he lived in Rockland county, that he knew the prisoner at the Bar, that his name was Thomas Hoag; that he could not be mistaken in the person; that Hoag had worked a considerable time for him; that during that time he had eaten at witness's table; that Hoag being a stranger, and witness understanding he was paying his addresses to Catherine Secor, witness took a good deal of notice of him; thought him a clever fellow; saw a great deal of him; lived in a house belonging to witness: when witness saw prisoner at this place he knew him instantly, his gait, his smile (which is a very peculiar one,) his very look was that of Thomas Hoag: witness endeavoured, but in vain, to find some difference in appearance between prisoner and Hoag; he is satisfied in his mind that he is the same person: Hoag, he thought, was about 28 or 30 years of age; he thought Hoag had a small scar on his neck.

Michael Burke testified, that he lived in Catherine-street, that he formerly lived in Haverstraw; that he saw prisoner several times at Haverstraw before and after his marriage in December, 1800; that he was as well satisfied as he could be of any thing, that prisoner was the same person he knew in Haverstraw; that about two years ago, he met prisoner in the Bowery, it was at the time of the Hærlem races, prisoner spoke to witness, said, am I not a relation of yours? witness replied, I don't know; prisoner said I am, I married Caty Secor: Upon cross-examination, witness admitted that he and prisoner had a quarrel respecting witness calling prisoner Tom Hoag; that the above conversation was after the trial in the Justices' Court, and witness, when asked if he was at the trial, said he was not; though when interrogated particularly, whether he was not in the court room at the time, admitted that he was.

Samuel Smith was called merely as to the character of one of the witnesses on the part of the prosecution, a Mr. Knapp, and testified that he bore an unexceptionable character.

Abraham Wendell testified, that he knew one Thomas Hoag, in the latter end of the year 1800; he was then at Haverstraw, that he had been very intimate with him, and knew him as well as he knew any man; that he had worked with him, that he had breakfasted, dined and supped with him, and many a time had been at frolics with him; and that prisoner at the Bar was the same man; that he had no doubt whatever about it; that about a year ago witness being in this city, was told by some persons that Hoag had beat the Haverstraw folks in an action, wherein his identity had come in question; that witness told them he could know him with certainty; that they said, they would send him down to him that day; that witness was aboard his sloop, saw prisoner at the distance of an hundred yards, coming down the street, and instantly knew him, prisoner came up to him and said immediately, Mr. Wendell, I am told you say you will know me; witness replied so I do, you are Thomas Hoag; that witness was as confident prisoner is the person as he was of his own existence.

Sarah Conklin testified, that she lives in Haverstraw; that in September, 1800, a person calling himself Thomas Hoag was at witness's house, was very intimate there, used to call her aunt; is sure prisoner is the same person, never could believe two persons could look so much alike; Hoag and prisoner talk, laugh, and look alike; would know Hoag from among a hundred people by his voice; prisoner must be Thomas Hoag; had not seen prisoner since he left Haverstraw till to-day.

Gabriel Conklin testified, that he lived in Haverstraw, that he knew Thomas Hoag, that he was in witness's house at September, 1800, and often afterwards; prisoner is the same person, unless there can be two persons so much alike as not to be distinguished from each other; prisoner must be Thomas Hoag; Thomas Hoag had a scar on his forehead, and a small scar just above his lip, (prisoner had these marks.)

Further testimony in behalf of the prisoner.

James Jaspar testified, that he had known Joseph Parker, the prisoner at the Bar, for seven years past; that he had been intimate with him all that time, that they had both worked together as riggers until Parker became a cartman; knew Parker when he lived in Captain Pelor's house, never knew him absent from the city during that time for a day, excepting when he was

working on board of one of the United States frigates about a week at Staten-Island: in the year 1799, prisoner hurt himself on board the Adams' frigate, and he then went to his father's in Westchester county; and was absent near a month, he was very ill when he left town; witness went with him, and brought him back again, he was not then quite recovered; recollects perfectly Parker and some other company passing Christmas-eve at witness's house, the year that Parker lived in Capt. Pelor's house, which was in 1800.

Susannah Wannel testified, that she had known prisoner for six years past, that he married witness's daughter, knew him when he lived in Capt. Pelor's house: Parker's wife was then ill, and witness had occasion frequently to visit her, saw prisoner there and almost daily; prisoner, excepting the time when he was sick and went to his father's in Westchester, has never been absent from the city more than one week since his marriage with witness's daughter.

It was agreed between the Attorney General and the Counsel for prisoner, that the prisoner should exhibit his foot to the jury, in order that they might see whether there was *that scar* which had been spoken of in such positive terms by several of the witnesses on the part of the people.

Upon exhibiting his feet, not the least mark or scar could be seen upon either of them.

In further confirmation of prisoner's innocence, there was then produced on his behalf,

Magnus Beekman, who testified, that he was captain of the city watch of the second district, that he was well acquainted with the prisoner Joseph Parker; that he Parker had been for many years a watchman, and had done duty constantly upon the watch; that witness upon recurring to his books, where he keeps a register of the watchmen and of their times of service, found that prisoner, Joseph Parker, was regularly upon duty as a watchman during the months of October, November, and December, 1800, and of January and February, 1801, and particularly that he was upon duty the *26th of December*, 1800.

The Jury, without retiring from the Bar, found a verdict of NOT GUILTY.

INSTANCES OF EXTRAORDINARY JOY, AND THE EFFCTS IT HAS PRODUCED.

ABOUT the thirty-third year of king Henry VIII. Arthur Plantagenet, Viscount Lisle, natural son to king Edward IV. having been imprisoned upon suspicion of a practice for betraying of Calais to the French, whilst he was the king's lieutenant there, was now found innocent of the fact; and there upon the king, to make him some reparation for his disgrace, sent him a ring, and a very gracious message by Sir Thomas Wrothesly his secretary; whereat the said viscount took so great joy, that the night following, of that very joy he died. So deadly a thing is any passion, even joy itself, if it be extreme.

Pope Julius II. receiving a message of auxiliary forces that were coming to him from the king of Spain, to make an end of the Ferrarian war, was so exceedingly rejoiced at it, that he was presently relieved of a fever with which he was afflicted for some time.

A certain musician, together with his daughter Stratonica, sung at a feast before Mitaridates, king of Asia, and Pontus. The king, inflamed with love of Stratonica, led her out immediately to his bed. The old man took it heavily that the king had not so much as taken notice of him. But when he awaked in the morning, and saw the tables in his house covered with vessels of silver and gold, a number of servants, boys, and eunuchs, attending upon him, that offered him rich garments, and a horse gallantly trapped standing at the door, as it was usual for the king's friends, he would have fled out of his house, supposing that all this was but in mockery of him. The servants detained him; told him that the large inheritance of a rich man who lately died, was conferred upon him by the king, and that these were but as the first fruits of his rising fortune. Being at last won to give credit to them, he put on the purple robe, mounted the horse, and as he was carried through the city, cried out, "All these are mine!" and to as many as derided him, he said, "It would be no wonder (not able to digest so great a joy) if he threw stones at all he met."

When the Romans were overcome by Hannibal at the battle of Thrasymene, and the news of that calamity was brought to

Rome, the anxious and solicitous multitude flocked to the gates, both men and women, to hear what became of their friends; various were the affections of inquirers according as they were certified of the life or death of their relations; but both the sorrow and joy of the women exceeded that of the men. Here it was, that one woman meeting at the gate with her son in safety, whom she had given up for dead, died in his arms as she embraced him. Another hearing (though falsely) that her son was slain, kept herself within doors in great sorrow and perplexity: when unexpectedly she saw him come in, this first sight of him made her joys swell up to that height as to overtop life itself, for she fell down dead.

When Philip king of Macedon, was overcome, and all Greece was assembled to behold the Isthmian games,, T. Q. Flaminius having caused silence to be made by the sound of the trumpet, he commanded these words to be proclaimed by the month of the crier: "The senate and people of Rome, and Titus Quinctius Flaminius their general, do give liberty and immunity to all the cities of Greece that were under the jurisdiction of king Philip." At the hearing of this, there was first deep silence among the people, as if they had heard nothing. The crier having repeated the same words, they set up such a strong and universal shout of joy, that the birds which flew over their heads fell down amazed among them. Livy saith, that "the joy was greater than the minds of men were able to comprehend, so that they scarce believed what they heard; they gazed upon one another as if they thought themselves deluded by a dream." And the games afterwards were so neglected, that no man's mind or eye was intent upon them. So far had this one joy excluded the sense of all other pleasures.

The editor of this work, knows a person now in this city, who resided in this country during the American revolution, and who it was reported fell in a duel. He having some months after the account of his death, written a letter in his own hand to his mother, enclosing a draught for *sixty guineas*, upon receiving the letter and recognizing her son's hand, she was so overjoyed, that she lost all power of utterance for some minutes, and was so affected, that she was obliged to keep her bed for nearly three months: such is the power of maternal affection, even in the bleak highlands of Scotland!

MISCHIEF OF LAUGHTER, AND BENEFIT OF TEARS.

THE late ingenious Dr. Parsons, in his "Human Physiognomy explained," mentions two very singular instances of the bad effects of tickling children; and these instances ought to be generally known, that the persons to whose care children are committed, may be deterred from endeavouring to make them laugh by violent titilation. The following are the passages alluded to in the above-mentioned volume.

"Here it will not be unseasonable to mention an extraordinary circumstance, and the bad effects of which I saw more than once, which regards laughing. A person playing with a child, tickled him in the sides very much, and seeing him at first pleased with it, continued it, ignorantly, till the poor child grew black in the face, was convulsive all over, and had respiration so impeded by it, that he was short-breathed as long as he lived, and had a fixed pain under his right breast for several years. It was remarkable, that after a little time, when he grew tired with laughing in earnest, he still continued a noise like laughing, when his face grew livid, without a due consent of the muscles, and it became the *Risus Sardinicus*, a convulsion, like to laughter, said to be produced by a plant in Sardinia. Others ascribe to it another origin, and say that the Sardinians used to sacrifice their prisoners to Saturn, and that they laughed to shew their fortitude at their deaths. It is reported also, that the Sardinians laugh when they intend mischief to others.

"Another fine child grew ill, from being provoked to laugh inordinately in the same manner, and dwindled and wasted away to skin and bones in less than a year."

It is necessary to add here what the above-named sagacious anatomist observes in another part of his book; he there tells us that it is common to see laughter, when it is vehement, produce a flow of tears.

"Tears also, (says he) are often forced from their recess by nature, to express an overflowing joy. When the joy is received too suddenly, it amounts to a shock, whereby the blood is driven at the first onset with greater violence to the extremities, and in a greater quantity than can be time enough brought back to the heart; whence it remains too long contracted before the *vena*

cava can supply blood enough to force the *auricles* and *ventricles* open again, whilst, in the mean time, the head is loaded with too great a quantity, and the person in danger of an apoplexy, or sudden death. In such a surprise as this mentioned, tears have another noble use, for by flowing plentifully, the lives of many have been saved, for they lessen the bulk of humours, and gain time for the more happy return of the mass to its natural circulation. Thus, in vehement grief too, shedding of tears in plenty is known to ease the anxiety usually attending it."

Though Dr. Parsons has spoken in favour of cheerfulness, he has said little in favour of laughing, except only the benefit which it accidentally produces by tears. But may it not be questioned, whether if any hypochondriac grown person can be tickled, (as I verily believe he or she may) without danger, the convulsion or agitation of the body and muscles may not operate to some salutiferous purpose, and even if they, as the Dr. admits, produce tears.

AN HISTORICAL ACCOUNT OF A MOST EXTRAORDINARY DUEL.

THE fame of an English dog has been deservedly transmitted to posterity by a monument in basso-relievo, which still remains on the chimney-pieces of the grand hall, at the castle of Montargis in France. The sculpture, which represents a dog fighting with a champion, is explained by the following narrative.

Aubri de Mondidier, a gentleman of family and fortune, travelling alone through the forest of Bondi, was murdered and buried under a tree. His dog, an English blood-hound, would not quit his master's grave for several days; till at length, compelled by hunger, he proceeded to the house of an intimate friend of the unfortunate Aubri's, at Paris, and by his melancholy howling seemed desirous of expressing the loss they had both sustained. He repeated his cries, ran to the door, looked back to see if any one followed him, returned to his master's friend, pulled him by the sleeve, and with dumb eloquence entreated him to go with him.

The singularity of all these actions of the dog, added to the circumstance of his coming there without his master, whose faithful companion he had always been, prompted the company to follow the animal, who conducted them to a tree, where he renew-

ed his howl, scratching the earth with his feet, significantly entreating them to search that particular spot. Accordingly, on digging, the body of the unhappy Aubri was found.

Some time after, the dog accidently met the assassin; who is stiled by all the historians that relate this fact, the Chevalier Macaire; when, instantly seizing him by the throat, he was with great difficulty compelled to quit his prey.

In short, whenever the dog saw the chevalier, he continued to pursue and attack him with equal fury. Such obstinate virulence in the animal, confined only to Macaire, appeared very extraordinary, especially to those who at once recollected the dog's remarkable attachment to his master, and several instances in which Macaire's envy and hatred to Aubri de Mondidier had been conspicuous.

Additional circumstances increased suspicion; and at length the affair reached the royal ear. The king (Louis VIII.) accordingly sent for the dog, who appeared extremely gentle till he perceived Macaire in the midst of several noblemen; when he ran fiercely towards him, growling at and attacking him as usual.

In those rude times, when no positive proof of a crime appeared, an order was issued for a combat between the accuser and the accused. These were denominated the judgments of God, from a persuasion that Heaven would much sooner work a miracle than suffer innocence to perish with infamy.

The king, struck with such a collection of circumstantial evidence against Macaire, determined to refer the decision to the chance of battle; in other words, he gave orders for a combat between the chevalier and the dog. The lists were appointed in the Isle of Notre Dame, then an uninclosed, uninhabited place: Macaire's weapon being a great cudgel.

The dog had an empty cask allowed for his retreat, to enable him to recover breath. Every thing being prepared, the dog no sooner found himself at liberty, than he ran round his adversary, avoiding his blows, and menacing him on every side, till his strength was exhausted; then, springing forward, he griped him by his throat, threw him on the ground, and obliged him to confess his guilt in the presence of the king and the whole court. In consequence of which the chevalier, after a few days, was convicted upon his own acknowledgement, and beheaded on a scaffold in the isle of Notre Dame.

The above curious recital is translated from the *Memoires sur les Duels*; and is confirmed by many judicious critical writers; particularly Julius Scaliger, and Montfaucon, neither of whom have ever been regarded as fabricators of idle stories.

PANEGYRIC ON WOMEN.

[IN the language of the sages of the law, the editor is once more "travelling out of the record:" but his excuse will be found in his devotion to the Fair, and in his never having published any work of consequence without appropriating some part of it to their instruction and amusement. Indeed his "MENTAL FLOWER GARDEN" is entirely calculated for the mental improvement and entertainment of the *Fair-sex*.]

THAT man has been the happy and willing slave of the woman ever since the commencement of time, is a truism that will not admit of denial; and equally so, that his truest felicity and comfort consist in continuing in that delectable and enchanting state while the world exists. Its existence must terminate with that of woman; there cannot be any world without her; she is its pillar and support, its sun and permanent basis. To all-lovely, charming woman, under the Supreme Being, we owe our existence. We acquire life from her sweet, tender body; we are the offspring and fruit; are brought into the world, and shewn the light of day by her tender fostering care; we are nourished and nurtured in childhood by her never ceasing assiduity; and we are reared to manhood by her unwearied attention, and anxious solicitude.

> Grant me but life, good Heav'n, and give me means
> To make this wond'rous goodness some amends,
> And let me then forget her if I can!

How unnatural, therefore, would it be in us not to adore and worship such a divine creature, and devote ourselves implicitly to her commands and pleasure!

None can, I hope, be surprised at the natural ascendancy which this angelic object has justly acquired over our hearts and inclinations: should that ascendancy ever decline, man becomes an uncivilized savage. The fair alone doth inculcate civilization and endearing attractions in our natures. They harmonize the manly soul.

ANECDOTE OF A DISINTERESTED WOMAN.

ABOUT the year 1720, Signora Tesi was a celebrated performer in the Italian operas, and a popular singer. At thirty years of age, she was connected with a German count of high rank and great distinction, whose fondness for her increased by possession to such a degree, that he formed the resolution to marry her; although high birth, more particularly in that country, is considered as an indispensable quality in a wife.

The enamorato had no sooner declared his intention to the object of his passion, than she used every argument in her power to dissuade him from it; by laying before him the many disagreeable consequences which would result from such an alliance; but all in vain; he adhered to his resolution, and would not be denied. Signora Tesi finding all remonstrances vain, left him one morning, repaired to a neighbouring street, and addressing a poor labouring man, a journeyman baker, proffered to give him fifty ducats if he would marry her; but on the express condition that he should not cohabit with her. The poor fellow, surprised and overjoyed, readily accepted the conditions on which he should become her nominal husband, and they were immediately married in due form. The enamored count presently renewed his solicitations; when his fair one assured him that it was now utterly impossible for such an union to take place, as she was at that time the wife of another; a sacrifice which she had made to *his* family and *his* fame.

When Dr. Burney saw this singular woman at Vienna, in the year 1772, she was more than eighty years of age, and had long quitted the stage. Although she had lived many years with a man of great rank in Vienna, of near her own age, yet she was then in high favour with the empress-queen, in whose reign the court of Vienna was formed upon the strictest principles of female virtue. Probably the generosity of the act was considered as an atonement for the instances of illicit intercourse, and the latter connexion, might, in the judgment of charity, be supposed to have nothing in it which was criminal, but to be a mere sentimental connexion.

SOME WONDERFUL ANECDOTES OF THAT REMARKABLE PEDESTRIAN MR. FORSTER POWELL.

MR. F. POWELL was born at Horseforth, near Leeds, in Yorkshire, 1734. He came to London, and articled himself to an attorney in the Temple, 1762. After the expiration of his clerkship, he remained with his uncle, Mr. Powell, of the New Inn, and when he died, he engaged with a Mr. Stokes, and upon Mr. Stokes' decease, with a Mr. Bingly, both of the same place.

Before his engagement with Stokes, he undertook (it is supposed for no wager) in the year 1764, to go fifty miles on the Bath road in seven hours, which he accomplished in the time, having gone the first ten miles in one hour, although encumbered with a great coat and leather breeches.

We are assured that he visited several parts of Switzerland and France, where he walked two hundred miles beyond Paris and gained much praise there, though his fame, as a Pedestrian, was not as yet publicly established; but, in the year 1773, (it being the first time, as imagined, for a wager) he travelled on foot from London to York and back again (a distance of 402 miles) in 5 days and 18 hours. Upon this he became notorious, and without seeing it, being remarkably modest, attracted the notice of all.

In November, 1778, about the afternoon, our hero attempted to run two miles in ten minutes for a wager; he started from Lee bridge, and lost it by only half a minute. All his biographers have artfully omitted this his only failure; but we cannot see for what. Our respect for this Pedestrian is equally as great as their's; nor do we conceive that his losing a wager once in a *running* match, can ever take away from him his merit as a *walker*.

In 1786, he undertook to walk 100 miles on the Bath road in 24 hours—50 miles out and 50 miles in—he completed this journey three quarters of an hour before the time agreed upon.

In 1787, he undertook to walk from Canterbury to London Bridge and back again in 24 hours—the distance being 12 miles more than his former journey; and to the great astonishment of a thousand anxious spectators, who were waiting, he accomplished it.

The following year, 1788, he engaged to go his favourite journey from London to York, and back again, in six days, which he executed in five days and twenty hours. After this

he did not undertake any journey till the year 1790, when he set off to walk from London to York and back again; he was allowed six days to do it, and accomplished it in five days and eighteen hours.

In 1792 he was determined to repeat his journey to York and back again, for the last time of his life, and convince the world that he could do it in a shorter time than ever he had, though now at the advanced age of 58 years. Accordingly he set out from Shoreditch church to York minster and back again in five days, fifteen hours and one quarter. On his return he was saluted with the loud huzzas of his astonished and anxious waiting spectators.

Before this, (the time is not ascertained) he undertook a journey to Canterbury, and by unfortunately mistaking the road from Blackheath to London, which considerably increased it, he unavoidably lost the wager—yet, he gained more money by this accident than all the journeys he accomplished; for his friends feeling for the great disappointment he experienced, made a subscription, and collected for him a present.

Powell seems to have considered his wonderful agility as a circumstance from which he derived great glory. He despised wealth, and, notwithstanding his many opportunities of acquiring money, forty pounds was the largest sum he ever made, which was at the time of the above-mentioned subscription. He was content with a little for himself, and happy in being able to win much for others.

In person he was tall and thin, about five feet nine inches high, very strong downwards, well calculated for walking, and rather of a sallow complexion; in disposition he was mild and gentle, possessed of many valuable qualifications.

In diet he was somewhat particular, as he preferred light food—he abstained from liquor, but on his journeys made use of brandy, and when travelling, the delay he met with at the inns, for he had particular hours for taking refreshment, often chagrined him. No wonder indeed, if on this account he had frequently lost his wagers—he allowed himself but five hours rest, which took place from eleven o'clock at night.

In 1793, he was suddenly taken ill, and died April 15th, about four o'clock Monday morning—for, notwithstanding his wonderful feats and the means he had of attaining wealth, poverty was the constant companion of his travels through life, even to the hour of his death.

A MIRACULOUS CURE OF A DUTCH WOMAN, ACCOMPANIED WITH AN APPARITION.

THE narrative taken by a Dutch merchant from her own mouth, begins thus: A miraculous cure upon Jesch Claes, a woman about fifty years of age, for these many years well known to myself and the neighbours. This woman for fourteen years had been lame of both her legs, one of them being dead and without feeling, so that she could not go, but creep upon the ground, or was carried in people's arms as a child, but now through the power of God Almighty she hath walked again, which came to pass after this manner, as I have written it from her own mouth.

In the year 1676, about the 13th or 14th of this month, of October, in the night, between one and two o'clock, Jesch Claes being in bed with her husband, who was a boatman, she was three times pulled by the arm, with which she awaked, and cried out, O Lord! what may this be? Hereupon she heard an answer in plain words, "Be not afraid, I come in the name of God, to tell you, that your malady, which hath been for many years upon you, shall depart, and it shall be given you from God Almighty, to walk again. But keep this to yourself till further answer." Whereupon she cried aloud, O Lord! that I had a light that I might know what this is: then had she this answer, "There needs no light. Light shall be given you from God." Then came a light over all the room, and she saw a beautiful youth about ten years of age, with curled yellow hair, in white raiment to the feet, who went from the bed-head to the chimney with a light, which a little after vanished. Hereupon did something gush from her hip, or diffuse itself through her leg as a water, to her great toe, where she found life rising up; and feeling it with her hand, she cries out, "Lord give me now again my feeling, which I have not had for so many years." And further, she continued crying and praying to the Lord according to her weak measure.

Yet she continued that day, being Wednesday, and the next day, Thursday, as before, till evening at six o'clock; at which time she sat at the fire, dressing the food. Then there came, as a rushing noise in both her ears, with which it was said to her, "Stand, your walking is given you again." Then did she immediately stand up, that had for so many years crept, and went to the door: her husband meeting her, was exceedingly afraid,

and drew back. In the mean while, she cried out, "My dear husband, I can walk again." The man thinking it was a spirit, drew back, saying, "You are not my wife;" but his wife taking hold of him, said, "My dear husband, I am the self-same that hath been married these thirty years to you. The Almighty God hath made me to walk again." But her husband being amazed, drew back to the side of the room, till at last she clapt her arms about his neck, and yet he doubted, and said to his daughter, "Is this your mother?" she answered, "Yes, father, this is my mother indeed, I have seen her walk also, before you came in." This person dwells upon Princes island in Amsterdam. This relation is attested by many famous witnesses.

SINGULAR PROWESS OF A WOMAN.

MADAME the countess of Saint Belmont, descended of a very good family in Lorrain, had joined to the fierceness of a military man, the modesty of a christian woman. The small-pox had a little spoiled her beauty, but this extraordinary woman was much pleased at being marked with it, saying she would thereby be more man-like; and, indeed, she seemed to have a natural propensity to indulge herself in manly exercises. The count de Saint Belmont, whom she had married, was no way inferior to her in birth or merit: they lived together in perfect harmony. The count having been obliged to attend the duke of Lorrain in his wars, Madame de Saint Belmont, during his absence, thought proper to have retired in the country. An officer in the cavalry, taking up his quarters on her estate, had been guilty of several excesses. With great politeness she sent remonstrances to him against his behaviour, and on his disregarding them, she determined to bring him to reason, in a billet to him, signed Le Chevalier de Saint Belmont; which contained a challenge. He accepted it and repaired to the place. The countess waited his coming in the apparel of a man. They fought, and she had the advantage over him. After having disarmed her adversary, she said, gallantly to him, "You believe, sir, you have been fighting with the Chevalier de Saint Belmont, but Madame de Saint Belmont returns your sword to you, and wishes you would, for the future, have more consideration for a lady's request." With these words she left him full of shame and confusion. He absented himself immediately, and was never seen afterwards in that country.

THE WONDERFUL AND TRAGICAL HISTORY OF A GERMAN CLOCKMAKER.

THE third day of October, there was put into prison a German clockmaker, a menial servant of the king of Persia. His name was John Radolph Stadler, born at Zurich, in Switzerland. He was aged about thirty-eight years, and was married. He had been five years in the king's service, and growing weary of being so long among infidels, he was desirous to return into his own country. He had, to that end, desired his majesty's leave to depart the kingdom, and the king, who had an affection for him, had promised him a present of four hundred crowns, to oblige him to stay two years longer in Persia: but that was so far from prevailing with him, that, on the contrary, he continued his importunities for his departnre. In the mean time, a house-breaker coming one night into his house, in hopes to find there the four hundred crowns, the clockmaker, who perceived him, fell upon him, got him down, and having hurt him in several places, thrust him out of doors. Afterwards, upon second thoughts, repenting himself, that he had suffered him to escape so, he took a pistol, run after him, and killed him. The friends of the deceased went immediately to the ecclesiastical judge, and made complaints of the murder committed by a stranger and an infidel, upon one of the faithful, demanded justice of him, and desired that the murderer might be put into their hands, in order to his execution. The clockmaker, who little thought he should be troubled for the death of a robber, got on horseback the next day to go to the court; but he was taken in the street, and immediately put into the Palenk, which is a wooden instrument which comes about the arms and the neck, and very cruelly handled. The ambassadors used much solicitation on his behalf; but the animosity of the relations, and the authority of the spiritual judge, whom they call Mufti, carried it against him, so that he was condemned to die; with this proviso, nevertheless, that if he would be circumcised, and embrace the religion of the Mussulmans, it should be in the king's power to pardon him.

Most of the lords, who had a great respect for him upon the account of his profession, wherein he was excellent, pressed him very much to change his religion, at least in outward show, and for a time, promising him those advantages which he could not expect in Germany. He was two several times conducted to the place of execution, in the Maidan, before the palace-gate, that he might see the horror of death before his eyes, out of an imagination,

that that would oblige him to renounce; but he equally slighted both promises and threats, his constancy could not be shaken, and he waved all they said to him, with so resolute a courage, that it is not to be doubted but it was supernatural, and that his death was a kind of martyrdom. He told them, that the king's favour should never make him lose that which Jesus Christ had done for him, by redeeming him from eternal death, by his blood: that being entered into the king's service, his majesty might dispose of his body, but that he would render up his soul to him by whom it was created, that he might be glorified, both in this world and the next. The Augustin monks and the Carmelites endeavoured all they could, to oblige him to make profession of the Roman Catholic religion, but he continued firm in his former resolution, and would die in the reformed religion, which he professed, and wherein he was perfectly well instructed.

At last, the Persians finding it impossible to overcome his courage, either by fair or foul means, left him to the relations of the deceased, who had the execution of him. He among them who went out to give him the first blow with the scymeter, missed him, and wounded his next neighbour in the leg; the second struck into the Palenk, which they had left about his neck; the third struck him upon the neck, and smote down that martyr of Christ, who afterwards received three other blows, before he expired; the first in the head, and the other two in the face.

RINALDO RINALDINI.

[*Continued from page* 357.]

BOOK IX.

THE morning dawned, the harbinger of a bright and cheerful day, when Rinaldo thus poured forth his prayers to the Creator.

"Grant that I may now find the long desired repose! Turn not from the repentant sinner, but permit me to find a peaceful retreat, amid the worthy and the honest of my fellow creatures!"

Rinaldo now sprang from his couch, and taking with him his linen, his gold, his jewels, and his arms, sighed out a tender farewell as he passed the chamber of Serena, and hastened to the bay where the fishermen expected him.

"You have kept your word," cried they as he approached, and then shook hands with him in a friendly and cordial manner.

"Are we all ready?" said one of them, and being answered in the affirmative, folded his hands together in prayer. The rest followed his example.

Rinaldo, whose eyes overflowed with tears, sighed and prayed also.

"O Lord have mercy on a robber, who turns unto thee, and prays for a safe passage to that land of tranquillity, for which he has so long panted! Oh, punish not these innocent men for having taken on board their bark a sinner who can in no place fly from thy justice! If thou wouldst punish him, at least punish not these innocent men for his sake, but conduct them safely into port, and permit them to reap the fruit of their industry! Oh turn not thine eyes from yonder peaceful island, nor punish its fields with barrenness, nor let thy thunders fall on its guiltless cottages! Accept my repentance and permit me to live among good men, and become good myself!"

Their silent prayers being ended, they embarked. One of the fishermen steered, while the others plied the oar to the measure of a song, and the bark ploughed the open sea, which was sweetly illumined by the morning sun.

Rinaldo stood up to contemplate the coast of Sicily which continually receded from his eye. The mountains diminished into hills, houses and towers became points, and all the various scenery of nature melted into a blue indistinguishable mist.

The fishermen were gay and happy, continually joking and laughing, or singing songs, while Rinaldo listened to them with pleasure, and requested them to repeat those which particularly pleased him.

They were now becalmed, so that the fishermen were compelled to ply their oars without intermission, and even Rinaldo lent his assistance, which greatly pleased them, and induced them to pay him some handsome compliments. Toward night they perceived the lights in the castle, and a fresh breeze drove them toward the east coast of the island, where they entered a bay and dropped anchor.

At day break they came on shore, and were presently surrounded by the inhabitants, who crowded to them from their scattered dwellings, and from a neighbouring village, to see all the fine things that would be offered to sale. The fishermen pitched a tent, and the scene presented by the numerous buyers and sellers became extremely animated. Men, women, and

children hastened to the tent, and several musicians joined the throng; upon which they began to dance and sing, and pleasure smiled upon the scene.

Rinaldo withdrew from this noisy mirth to an olive grove, where, perceiving a beautiful little cottage, about two hundred paces farther, he approached it.

He there found a cheerful industrious woman, pursuing her rustic labours; and asked her for a draught of milk, which she cheerfully gave him; but when he offered to pay for it, refused to take any money. Rinaldo pressed it upon her and she accepted. Pleased with his generosity, she set out some figs, raisins, and rice cakes, and thus they fell into conversation, in which the good woman was very communicative and free.

On Rinaldo inquiring after her husband, "Ah! Holy Virgin!" exclaimed she, "he has been buried these two years, and left me to do all myself, with three children to maintain. Two of them are boys, one seven years old, the other five, and the third a girl, nine years old. The neighbours assist me in my little farm, and I am fresh and hearty, and will go on working till my children are able to take care of themselves, if God pleases to give me health and strength, and when I can work no longer, they may take care of me."

Rinaldo made her more and more communicative, and having thus secured her interest and good will, began to declare his plans and his wishes.

Rinaldo. I like this place very much.

Old Woman. Aye truly, 'tis a very pretty place. We do not live indeed in luxury, but heaven has kindly given us all we want. I never knew a scarcity of provisions but once in all my life, and then we were supplied from Sicily. We felt our misfortune indeed very severely while it lasted; but it is now eight years since, and we have almost forgotten it.

Rinaldo. A thought has struck me. Suppose I were to stay with you a couple of months?

Old Woman. That you must determine, sir, yourself. You know best whether you can make it agreeable.

Rinaldo. The air is good and pure, the sky is clear, and why should I not be happy here? Besides I am free and unrestrained, and may live where I please.

Old Woman. Well sir, you can but try; and if you do not like to stay, you can easily return to Sicily.

Rinaldo. With all my heart.—But where can I take up my quarters? Shall I live with you?

Old Woman. With all my heart.

Rinaldo. It is my wish.

Old Woman. I have two empty rooms in my house where you may lodge. They are at your service. But I tell you beforehand you must behave well, or I shall call in the neighbours, and you will come off very ill.

Rinaldo. My good woman, you shall have no cause to complain of me. I shall live quiet and alone, and will assist you in your work.

Martha (for that was the woman's name) now conducted her new lodger into the house, and having shown him a small room, of which he approved, the bargain was presently struck. Rinaldo paid her two months in advance, which she immediately laid out with the Sicilian fishermen, in corn and meat.

Rinaldo declared his resolution to the fishermen, who expressed great surprise at his plan. "Well," said one of them, "we shall return in a few weeks, and then we shall hear how you like the island. If it does not please you we will take you back, for Sicily will always be Sicily, and, compared with this island, it is even more than a paradise."

Rinaldo stocked his new dwelling plentifully with wine and and other provisions, and as his shipmates were to sail the next day, he determined once more to metamorphose himself. He therefore cut his long hair round like the country people of Pantalaria, and dressed himself exactly as a native.

Thus equipped, he undertook various labours in the garden, the vineyard, and other household affairs. "I should never have imagined," said Martha, "that a great gentleman like you could have been so ready at our country business.—And then to see you in our country dress both pleases and surprises me. Any one would swear you had been born and bred in the island."

"Believe it yourself," replied Rinaldo, "and you will do me a great pleasure."

Martha. Well, well, that is a pleasure I can easily do you. We believe a great many things that are not much more probable; and besides, I know no reason why I should not believe it. But tell me how you learnt to be so clever at work?

Rinaldo. I was always very fond of such employment.

Martha. It must be so, otherwise you could not possibly be so handy. Are you not a Sicilian?

Rinaldo. No. I was born in the Italian part of Switzerland, where my father had an estate.

Martha. And did you not inherit it?

Rinaldo. My brother paid me a sum of money to give it up, and I have been travelling to see the world. But this island

pleases me so much, that I am inclined to pass the remainder of my life here.

Martha. Do so. Get a house and flocks of your own, and take a wife, if you are a single man.

Rinaldo. I am free; but heaven knows how long I may continue so.

Martha. Only let me beg I may choose for you.

Rinaldo. With all my heart; at present, however, I will stay with my good friend Martha.

Martha. The neighbours will indeed jest a little, but that signifies not. We have both of us clear consciences.

Rinaldo. In this respect we have.

Martha. And in others too, I hope! At least I have. Have not you?

Rinaldo. (*confused*) Why not?

Martha. If not, be not offended—but I would not willingly live under the same roof with you. Bad consciences bring ill luck to a house.

This speech made a forcible impression on Rinaldo, who broke off the conversation, and resumed his labour.

Having remarked that Martha went out every evening with a large milk pail, and was absent about an hour from home, Rinaldo one day asked, "Whither she went so far with her milk?"

"I carry it," replied she, "to a villa that lies yonder behind the wood."

Rinaldo. To whom does the villa belong?

Martha. To a gentleman of the town.

Rinaldo. And does he live there?

Martha. No.—For about six weeks past a couple of ladies have resided there, who are said to have come from beyond sea. But no one knows who they are, for they live quite private and retired, and have no communication with their neighbours.—I have only seen them once myself. An old woman servant always takes my milk and pays me.—I once asked her who the ladies were, but she told me she knew not. The ladies, she said, were foreigners, and she is a native.

Rinaldo. Do the neighbours know any thing of them?

Martha. Nothing.—Very few indeed know they are there?

Rinaldo. Do they never go out?

Martha. I asked that question once, and the old woman told me they went out sometimes into the garden, and once to the chapel upon the mountain.

Rinaldo. 'Tis strange!

Martha. There must be some mystery in it. Who knows what they may have done, that they are obliged to conceal themselves so closely. They must either be guilty of murder or theft.

Rinaldo. If they are pretty, they may have stolen hearts, perhaps.

Rinaldo now formed a resolution to see the ladies, and on this object bestowed all his exertions, but in vain. He wished not to excite the observation of the neighbours, and yet could not otherwise accomplish his intentions. He therefore offered to carry Martha's milk for her, to which she readily consented, hoping thereby to learn something more concerning the ladies.

Thus Rinaldo visited the villa, and entered into conversation with the old woman.

Rinaldo. Neighbour Martha is not well to-day, and has asked me to bring her milk for her. I know not, however, to whom I am bringing it, or who is to use it.

Old Woman. I will take it of you.

Rinaldo. But you do not use it all yourself?

Old Woman. No.

Rinaldo. What, have you children?

Old Woman. God forbid! I never had any.

Rinaldo. Then it is for your master or mistress?

Old Woman. Something of that kind.

Rinaldo. I have my supper in my pocket: will you permit me to eat it here?

Old Woman. I am not forbid to consent to that.

Rinaldo. I have worked very hard to-day, and am very tired, and will therefore take a little Syracusan wine.

Old Woman. Syracusan wine! How did you come by that?

Rinaldo. I bought it of the Sicilian fishermen.

Old Woman. But is it not very dear?

Rinaldo. Oh no. And then it tastes deliciously.

Old Woman. That I believe. But poor people like me must not meddle with it. The ladies I serve only drink water and chocolate.

Rinaldo. Indeed! Would you not like a glass?

Old Woman. If I may make so free.

Rinaldo. Why not? I never offer any thing I do not mean. Come, drink.

She had scarcely emptied the glass when the bell was rung very loud. "That is on your account," said she. "Go, and promise to come again soon."

She now left him, but immediately came running down stairs, and exclaimed, "Oh Holy Virgin! one of the ladies has fallen down in a swoon. What shall we do? She lies for dead."

Rinaldo did not stop long to reflect, but sprang up stairs, and through an anti-room into the chamber where the ladies were, and beheld one of them kneeling beside the other, who was just recovering from a fit; and Rinaldo remained unseen at the door.

The lady who was kneeling, now stood up, and perceiving Rinaldo, screamed and said, "What do you want here?"

Rinaldo approached her, and discovered to his utter astonishment Violanta and Dianora.

Violanta did not as yet clearly recollect him through his disguise, and Dianora, who presently came to herself, observed there was a stranger in the room, and asked who he was. Rinaldo stood speechless, but his eyes were fixed on Dianora.

Violanta observed him attentively, and anxiously exclaimed, "Friend, whoe'er you are, whatever chance has brought you hither, let us not behold that face. Leave us instantly."

"On no consideration in the world," replied Rinaldo.

Violanta contemplated him more closely, and at length screaming, exclaimed, "'Tis he himself!"

"'Tis he himself!" repeated Dianora, and covered her eyes with her handkerchief.

"Oh, Dianora!" cried Rinaldo, "shall not the chance that has brought me here determine in my favour? Will you turn away your eyes from *me*, whom fate has thus wonderfully brought to this island, as it were expressly to meet you? Oh be not more cruel to me than fate itself!"

After a long pause, Dianora uncovered her eyes, and said, "Unhappy man! Why art thou here? Is it not enough that your image every where pursues me, must you also thus persecute me yourself?"

"Chance," replied Rinaldo, "will have it so, and I am happy! Happier in the little island of Pantalaria, than I could be in the great world!"

The old woman now came in with water. Violanta went up to her, took her by the hand, and led her into the anti-chamber.

Rinaldo being now alone with Dianora, he approached her, and seizing her hand fell upon his knees. She cast her eyes upon him with tender grief, and sighed. He moistened her hand with tears, covered it with kisses, and pressed it to his palpitating heart. Dianora wept bitterly, and her bosom heaved beneath the flowers that adorned it. Her cheeks inconsciously

reclined downward, and glowed against those of Rinaldo. Their lips seemed to attract each other involuntarily, and Rinaldo exclaimed aloud, "This kiss of forgiveness, this heartfelt seal of pardon purifies me from my errors, and confirms me in a new course of life. You see, my dear Dianora, I am cut off from the noisy world, and have fled to this little island to live in tranquillity and solitude. Yes, Heaven itself approves my pious resolution. My prayers are heard. I am forgiven, and providence has sent you to meet me upon the path of divine reconciliation. You are once more mine, and we shall now begin a new life."

"Oh, Rinaldo!" said Dianora, sighing, "sooth yourself not with these flattering dreams. Let not these delusions fill you with such sweet but fallacious hopes, which can never be realized."

"You cannot rob me of this strong conviction," replied Rinaldo. "You yourself are the path that leads to the accomplishment of my hopes, and what I here embrace is no vision, it is the sweetest of realities. Thus is my good fortune renovated in your arms."

As he said this, he laid his head upon her bosom and tenderly embraced her. Dianora was unable to utter a word, and the scene was the more expressive in proportion to its silence.

Violanta found them in this situation, and passed into an inner room. Dianora now gently pushed Rinaldo from her. He arose, and stood with his eyes fixed on those of Dianora.

Dianora. Rinaldo! What mean those inquiring looks?

Rinaldo. Does not your heart tell you? Has heaven given you to me again that I may again abandon you?

Dianora. Ah, Rinaldo! How can I, how ought I to answer that question?

Rinaldo. As your heart prompts you.

Dianora. No, we must not now listen to such partial counsellors.

Rinaldo. Whom then should we consult?

Dianora. Reason and reflection.

Rinaldo. These are too partial.

Dianora. Ah, no!

Rinaldo. Oh, shun these cold advisers, that can never make us happy. Heaven has separately pointed out to each of us this island as an asylum; let us thankfully acknowledge the value of the gift and enjoy it.

Dianora. But whither would all this carry us?

Rinaldo. Whither but to happiness, through our own hearts!

Violanta now returned, and said, "If you would not wish that Rinaldo's stay should excite notice even in our old servant, he must go away without delay."

"Oh, Violanta!" said Rinaldo, "you have never loved or been separated from the idol of your heart, nor ever found again the object you had lost, and enjoyed the bliss of an unexpected and happy meeting, else your lips could never have uttered so dreadful a command."

"Let Dianora herself determine," replied Violanta.

Dianora beheld him with tenderness, and said, "Oh yes, Rinaldo, indeed you must leave us for the present."

Rinaldo. And never see you more! You will leave this island—

Dianora. No.

Rinaldo. Assuredly so?

Dianora. No.

Rinaldo. At least not without me?

Dianora. Not without you.

Rinaldo. Now then I will go if you desire it—and to-morrow shall I see you again?

Dianora. To-morrow.

He again tenderly embraced her, and departed. Violanta accompanied him to the door, and, unconscious of his steps, he hurried back to his rustic retreat.

The next morning at sun-rise, Rinaldo's hostess was already in the field, and Rinaldo stood with panting heart before the villa where the beloved object of his heart resided. He walked around the happy spot, yet knew not why he dared not enter it. At length the solitary chapel caught his eye, whither he had been informed Dianora once went to pray. Impressed with this reflection, he went there—threw himself on his knees before the saint, and poured forth his soul in prayers and devotions.

At length he perceived the sound of footsteps behind him, and starting up, beheld Dianora. He sprang toward her, pressed her to his bosom, and exclaimed—"Our hearts have once met and found each other, and now our souls pursuing a like course, meet in the same pious object. I have been praying and adoring, and will not disturb the devotion of your spotless soul. Pray also, and let me taste of happiness through the acceptance of our joint petitions."

Thus saying, he led her to the altar, where she knelt down, and Rinaldo left the chapel. He also fell upon his knees beneath some lofty cypresses, and raising his hands towards heaven, prayed in silence, and with a flood of tears.

In this situation Dianora found him, as she returned from the chapel, and softly approaching him, reclined over him, embraced him tenderly, and kissed his forehead, which was warm with the fervour of his devotions.

"Oh, Rinaldo," cried she, "surely you are now become a good man. Very consoling and encouraging were my prayers. The saint, methought, smiled acceptance on my petition, and a sweet tranquillity filled my heart. If heaven has received you into favour, how can I reject you? My heart is yours—love will neither rob us of our peace, nor leave us without consolation."

Rinaldo accompanied her to the villa, where the old woman was informed that this peasant in disguise was a relation of her lady, whom chance and his love of solitude had brought to Pantalaria. The same story was related to Martha, who equally wondered and rejoiced at the discovery.

Every thing now assumed a new form. Rinaldo was no longer the inmate of Martha, but removed to the villa, where the whole house underwent a new arrangement.

Rinaldo now inquired of Violanta the true cause of the sudden departure of the countess from the castle, where the black man first appeared to him, and learnt with astonishment, that a dreadful menace from the same black personage had determined her to that measure. Thus they reciprocally cleared up the mysterious appearances relative to the black fraternity; and they both agreed, that the real obscurity of this business consisted in a conspiracy against the state, and that they only desired to employ the dreaded robber captain as a machine for the completion of their plans: the true object of which was equally secret, as the existence of the plot was certain. Violanta had already formed an opinion that the black fraternity might secretly pursue the same object with Rinaldini, and that it was incompatible with that object to permit him to renew an acquaintance which might frustrate their intentions.

Rinaldo felt no inclination to puzzle himself about a mystery which had little connection with his present situation, and thought himself but too fortunate in the present, to bestow his thoughts on past scenes which he was desirous to forget. He now stood like an altered man, in a circle, formed around him by love and friendship, and lost sight of objects that excited painful remembrances. Neither the scenes of violence and plunder in the Appenines, nor in Calabria and Sicily could engage his thoughts. All had passed away like a vision or a drama, in which he had performed a part, but which he had now forgotten, or at least

was desirous to obliterate from his memory. He wished he had ever lived as he lived now; and whenever his thoughts returned to past scenes, it was to those of youthful happiness, when in rural solitude he tended his goats at pasture.

Being the youngest of the family, it fell to his lot, when scarcely ten years old, to tend the goats of his parents, who lived in no small degree of poverty. This patriarchal way of life, however, had not so many charms as to prevent him at a more advanced age from being desirous of changing his mode of life. He was very eager of knowledge, and felt a strong inclination once more to assist his brother in the vineyard, or the field. This led him to seek the society of a hermit, who lived in the neighborhood of the spot where he drove his goats to pasture. This hermit, whose name was Onorio, had not always worn his present solitary dress. He knew mankind, was a man of an acute understanding, and had fled from the world, because, as he said, he had learnt to despise it.

This man readily undertook the task of instructing the inquisitive youth—became his tutor in reading and writing, communicated to him a great deal of knowledge by conversation, and supplied him with books, which Rinaldo devoured in solitude. They consisted of translations of Plutarch's lives, Livy, and Quintus Curtius, books of knight errantry, and the Italian historians. All these books gave a romantic turn to the imagination of Rinaldo, and had a striking influence on his plans and resolutions, as well as on all his actions.

He was seventeen years old when his friend and instructor Onorio suddenly disappeared, leaving a writing, in which he made Rinaldo heir of all his little property. Rinaldo converted it all, except the books, into money, and enlisted as a soldier. Here he hoped to realize the romantic ideas impressed upon his mind, but in vain. The machinery of an heroic life was not to be found in the papal troops, which he therefore quitted, and entered into the service of Venice. Nor did he continue in that long, but inlisted in the army of the king of Sardinia. Here fortune seemed to smile upon him. A general officer noticed him, promoted him to be corporal, and at length he was sent as ensign to Sardinia, to garrison Cagliari. Here an occasion arose, in which he violated the laws of subordination, and was broken. This enraged him so much, that he revenged himself on his superior officer, like too many of his countrymen, by the stiletto, and took to flight. Thus being publicly accused of his crime, and finding safety no where, he wandered through Italy an outcast from society, and destitute of a place of rest.

At length he joined the band of robbers, of whom he soon obtained the command, reduced them to a regular discipline, and lived among them as their captain.

In his present situation in the island of Pantalaria, he and Dianora formed many plans for their future life, and at length resolved on going to Spain, and from thence to the Canary islands; there to live in peaceful tranquillity and concealment. Violanta determined to accompany them.

They now began to prepare all things for the execution of this plan, which occupied all their thoughts and industry. But fate soon frustrated their intentions.

One morning Rinaldo went as usual to the sea-side, where he saw a fishing-boat putting out to sea. He watched its course, as it steered for Sicily, reflecting on his acquaintances there, and on his friend Serena. Lost amid these ideas, he threw himself down beneath a tree, where he soon perceived a noise behind him. He turned round, and saw in the dress of the country, the old man of Fronteia, walking toward him. Rinaldo sprang up, and would have fled, but the old man cried out, "Stay!—wherever you go, I will follow you: Here we are alone."

Rinaldo. What would you with me? Why do you thus pursue me everywhere, as a bad conscience pursues a criminal, while I am still ignorant who you are? Why do you thus disturb me in my peaceful retreat, and poison with your presence the tranquil joys of solitude? If you are my evil genius, depart from me, for I am no longer the man I was, and hold no further communication with you.

Old Man. Hey day! You are become a very powerful lord, now you are in Pantalaria. Do you imagine you are speaking to one of your former banditti?

Rinaldo. By no means. But why should you persecute me in this peaceful rural retreat, and poison all the joys of my life?

Old Man. You have not yet permitted me to speak.

Rinaldo. Speak.

Old Man. You disappeared suddenly, and none of your friends or acquaintance in Sicily knew whither you were gone. I alone knew it: and that I did know it, my presence here is a proof. The black fraternity is, we hope, sufficiently humbled; and your friends have avenged you on your persecutors. Now all is ready for our departure to Corsica, and every one asks, where is our leader? where is the brave Rinaldini, who promised to fight at our head? Thus you were sought for everywhere, but found nowhere. They became impatient, called me to an account for your sudden disappearance; and presumed to indulge

in many conjectures to my prejudice. I knew whither you were gone: I knew what you had found here, and the resolution you had formed. You renounced the road of fame, and desired not the laurels that flourish for you in Corsica. You are indeed no longer the man you were; that I know and see. Your achievements have soon grown old; your fame will go to the grave before you. You have chosen a road for yourself, and disowned your friend. I upbraid you not with what I have done for you from time to time; nor with my having saved your life: for without my intervention, your body would long ago have been suspended between heaven and earth. I do not envy your repose; and am happy you enjoy it through me. If you are at peace; if you are happy, I may still rely on your silent gratitude. I desire not to receive it openly; but you cannot wish me to lose on your account.

Rinaldo. Lose! and on my account! what can you lose: you, who have all?

Old Man. No, I have not all I wish for: even for your sake.

Rinaldo. I understand you not.

Old Man. Your friends have thrown out a dishonourable suspicion against me. Several of them think you are no more. I would have preserved silence, and suffered you to enjoy your repose in Pantalaria; but a great part of our body absolutely refuse to embark, till they receive certain intelligence of your being alive. You must save my honour, and shew yourself to these doubters.

Rinaldo. How can you require it of me?

Old Man. My honour depends on it.

Rinaldo. I cannot comply with your wish. I will not depart from hence.

Old Man. Must I once more remind you that you are indebted to me for your life?

Rinaldo. You would rob me of it if you tore me from my peaceful abode. I will not go from hence.

Old Man. You will not?

Rinaldo. No.

Old Man. Well, then these doubters must come to Pantalaria and see you themselves. This is the only way that remains.

Rinaldo. Reckon not upon it. I can go elsewhere.

Old Man. Whither can you go and I not know it?

Rinaldo. Oh heavens! Why should Providence deliver me into such hands? Old man, howsoever you may be called, or whosoever you may be, if the happiness and peace of any man

was ever held sacred by you, have pity on me, and leave me in solitude and repose.

Old Man. That I will; but you must rescue my honour from a false suspicion, which covers me with shame. Have I deserved this of you? Shall I suffer an accusation of having murdered you to remain unanswered? Shall our whole enterprize fail on this account; and the noble Corsicans in vain expect the promised aid? You cannot desire it. Show yourself to your friends, and then go wherever you please.

Rinaldo. If I did but know——

Old Man. Know what?

Rinaldo. That what you require of me would procure me repose.

Old Man. If you really possess peace of mind, you will take it with you wherever you go; but what you have not, you cannot transplant any where.

Rinaldo. I was possessed of such peace, till you came enviously to rob me of it. If you really are a good man, and since you have once generously and disinterestedly saved my life, I cannot comprehend why you should again deprive an unfortunate wretch of that peace which Heaven has granted him, and which is dearer to him than the miserable life you upbraid him with having saved. I will follow you however to Sicily.

Old Man. My gratitude shall prove what I can do for you.

Rinaldo. I comply to save your honour and forward the expedition to Corsica. But not to-day.

Old Man. Take two days. At the expiration of that time we will meet again here.

Rinaldo was about to reply, but the old man suddenly went away, and Rinaldo soon lost sight of him behind the hill, on the road toward the city.

Rinaldo, after a long deliberation, resolved to deceive the old man, and not accompany him to Sicily. He explained the circumstances to Dianora, and informed her of all his adventures, on which the old man had possessed so great an influence. This rendered Dianora very anxious for Rinaldo's safety, and she supported him in the resolution he had formed; but their chief difficulty was the procuring a vessel to convey them to the small island of Limosa, or Lampidosa, or even to that of Malta in preference; and this difficulty appeared very great.

They were conversing on this subject, when a letter from the proprietor of the villa, in the city, was delivered to Dianora, informing her that a lady and her waiting woman would that

evening arrive at the villa, where they would take up their abode in the adjoining building, and recommended them to her friendship.

This intelligence made no alteration in the plan resolved on. Rinaldo went out in search of a vessel, but returned home without success.

Toward evening the expected stranger sent to inform Dianora of her arrival, and soon after waited on her to make her acquaintance. Rinaldo would have left the room, but they met, and he perceived his old friend Signora Olympia. Her waiting woman was Serena.

The presence of these persons in this peaceful villa, embarrassed Rinaldo extremely. In the presence of Dianora, however, Olympia played the part of a stranger to him, nor was he in the slightest degree compromitted by her conversation. But Serena was unpractised in the arts of dissimulation, and no sooner perceived Rinaldo in the anti-chamber, than her countenance brightened up, and she overpowered him with questions, mixing now and then some slight reproaches with her inquiries, and Rinaldo with difficulty avoided an open explanation.

When Olympia had finished her visit, she sought an opportunity of speaking with her old acquaintance alone, and this she found in her chamber.

Rinaldo sought for it too himself, and wished by some preliminary explanations to give a fair turn to their mutual conduct toward each other. Thus by degrees the conversation became very interesting.

Rinaldo. The old man gave me an assurance that he alone of all my acquaintance knew I was here.

Olympia. That I believe. At least I knew not a word of it. You may imagine my surprise at finding you here. I have acted, however, in such a manner, that I doubt not you have nothing to reproach me with.

Rinaldo. And what brought you to Pantalaria?

Olympia. Necessity and Providence. Half my friends and acquaintances are arrested.

Rinaldo. Arrested!

Olympia. On the requisition of the French ambassador at Naples. We are betrayed, and our plans relative to Corsica discovered.

Rinaldo. Indeed!

Olympia. Guards are placed at the dwellings of the old man at Fronteia, and his young men are arrested. As yet he knows not of it. I bring him the first intelligence of this treachery.

Rinaldo. Could not so powerful a man avert this blow from himself and his friends?

Olympia. That I know not.

Rinaldo. Or perhaps he departed because he knew what was going forward?

Olympia. Of that I doubt.

Rinaldo. Will he be able to save his friends? or is the farce of his juggling tricks brought to a close?

Olympia. I know not what he will do.

Rinaldo. Do you think he, and you, and I, are safe in this island?

Olympia. Who can read in the book of time?

Rinaldo. I thought the old man could.

Here the old man himself entered the room. He seemed perfectly tranquil, and taking Olympia's hand, welcomed her on her arrival. Olympia beheld him with embarrassment and concern.

Old Man. Daughter, you are confused?

Olympia. Oh you know not——

Old Man. I know wherefore you are come. I know what is transacting in Sicily.

Rinaldo. What do you know?

Olympia. And can you be so tranquil?

Old Man. I cannot help it.

Olympia. No?

Old Man. No.

Olympia. And do you abandon the enterprise on Corsica?

Old Man. I am ready to go to Corsica.

Olympia. Still?

Old Man. Why not? Will you accompany me?

Olympia. And your friends—?

Old Man. Will soon follow.

Olympia. All?

Old Man. Most of them.

Olympia. Will you be able to rescue your friends who are in prison?

Old Man. You will see what will happen.

Olympia. Are we safe here?

Old Man. No—And therefore shall I sail from hence.

Olympia. When?

Old Man. As soon as is requisite.

Rinaldo. Could you not avert this misfortune from your friends?

Old Man. What has happened is your fault. Had you remained in Sicily, we had now been in Corsica. 'Tis you that

must bear the blame of the misfortune that has befallen your friends. Your disappearance brought them into embarrassments, which rendered it necessary to postpone our departure, while I came to Pantalaria to find you, and thus our friends were apprehended, the French faction triumphs, and the black fraternity exult in our misfortunes. Me they shall not have in their power unless I choose, but you they will seek out, and find you in the arms of love. Your career is run, and your friends are no longer powerful enough to protect you. You fall a sacrifice to your own imprudence. But what I *can* do for you in the last moments of your life, that I *will* do at the expense of my own safety. You shall learn how greatly I have been your friend.

Rinaldo. Do you consider me so irretrievably lost ?

Old Man. I cannot consider you otherwise. You, Olympia, will know what prudence advises.

Thus saying, the old man left them both in a state of embarrassment and alarm. Rinaldo asked Olympia what she proposed to do ? To which she replied, " I will follow the old man."

Rinaldo left her and went to Dianora, to whom he disclosed as much of the circumstances that now disturbed his peace as he thought proper, and persuaded her to leave the villa as soon as possible. Meanwhile he returned to his old hostess, and took possession of his former quarters.

At day-break he went to the beach, and was at length fortunate enough to find a fishing boat, of which the captain promised to convey him within three days to Limosa, as soon as the boat should be ready.

Till that time he proposed to stay at the farm of his hostess's brother, which lay about a league from the villa. He wrote to Dianora to leave the villa as privately as possible, and to join him together with Violanta.

Meanwhile he reconnoitred the ground, and provided a secret retreat for himself, consisting of a cave in a rock, which he examined narrowly, and found perfectly convenient for concealment. He also stored it with food and ammunition.

He had left this spot, and was returning home, when he perceived gliding between the hills on one side of him, a white female figure in a veil, who by her dress could be no common peasant.

This circumstance struck him forcibly. He pursued her steps, and at length came up with her on a plain. She went toward a villa, from which a man in a plain dress, but not that of the country, came out to meet her, and taking her hand led her into the house.

Rinaldo approached the villa, and found a girl cutting grass. He asked her, "Do you belong to this villa?"

"Yes," replied the girl.

"Are the lady and gentleman who just entered, your master and mistress?"

"Yes."

"What is their name?"

"I know not."

"How is that possible?"

"I have told you I do not know."

"Who are they?"

"Neither do I know that."

"Are you a native of this island?"

"Yes, and of this villa, of which my father is gardener."

"And does the villa belong to your master and mistress?"

"No; it belongs to Signor Mandrini in the city. He is a rich man, and has let the villa to my present master and mistress."

"Have they been long here?"

"The orange trees have been twice in bloom since they came."

"Are they foreigners?"

"Yes. Do you want any thing of either of them that you are so particular in your inquiries?"

"Oh no."

Rinaldo gave the girl some money, and leaving her, returned home, where his hostess presented him a letter from Dianora. She approved his prudence, but thought it better that she should remain at the villa till the departure of the boat was fixed and certain.

Martha was despatched with an answer to Dianora; but she was scarcely gone before the old man of Fronteia entered Rinaldo's apartment. Rinaldo asked him with chagrin, what brought him thither?

Old Man. My friendship for you.

Rinaldo. Can I then no where be safe from your importunities?

Old Man. No where as long as you live. Never while I am more your friend than you know how to value.

Rinaldo. How have you again discovered my abode?

Old Man. That must be very unimportant to you. 'Tis enough that I am here, and (if you will follow me and take my advice) am here for your advantage.

Rinaldo. Indeed!

Old Man. Still you may be saved: I will still bring you safe to Corsica.

Rinaldo. Indeed!

Old Man. This haughty conduct cannot indispose me to serve you, because I am your friend, as you will perhaps discover when it is too late in the last moment of your life. Now I repeat it, you may still be saved, but not after this day.

Rinaldo. Indeed!

Old Man. Most certainly. By the Almighty that rules us not after this day. Be not astonished. I speak that which is certain. Follow the advice of your friend, Rinaldo. Accompany me, save yourself, and spare me those tears which I shall shed over your grave.

Rinaldo. To-morrow do you say my fate is determined?

Old Man. To-morrow.

Rinaldo. To-morrow?

Old Man. To-morrow; and to-morrow for ever. The morning that will smile on you after this present night, will be the last of your life if you remain, and do not go on with me.

Rinaldo. Give me a proof of what you say.

Old Man. How can I?

Rinaldo. I will believe you. But let me see some miracle.

Old Man. How can I?

Rinaldo. Good night.

Old Man. You believe me not.

Rinaldo. No.—To morrow will not be the last of my days.

Old Man. It will. It will by the Almighty, and by my immortal soul!

Rinaldo. You wish to entice me to Corsica. I will not go, I defy your prophecy. I will stay here.

Old Man. Now then if you will not seize the hand I offer for your salvation, still shall my friendship remain with you, and my tears shall accompany you to the land from which you can never return.

As he said this, his head sunk, and he remained a few moments in that posture, then went to the door, which sprang open with a loud noise. The light in the room grew dim, and a white dazzling form glided in.

The old man exclaimed, "Great Heavens! Rosalia!" and rushed out of the room.

"Thou juggler!" cried Rinaldo, then casting his eyes upon the form, actually perceived the face of Rosalia. He started back, she opened her arms, seemed to press something against his breast, beckoned him, and vanished.

"This is the day," exclaimed he, "which is to put a period to my life. Who told the old man with such certainty, that this day shall be my last, and that only if I stay in this island?"

He arose, wrote to Dianora, and having despatched the letter to her, set forward to his cave, which he determined not to leave during the whole day, in order to falsify the prophecy of the old man.

He had already approached the rock, when he perceived on the beach, at a distance near the side of the cave, some Sicilian soldiers. This struck him so forcibly, that he left the path, and took another leading to a wood.

He had scarcely reached it, when he perceived a strong party of soldiers in the valley, marching toward it. He therefore left the wood, and went toward the villa, where he had seen the unknown gentleman and lady the day before.

He found the garden door open, and entered it. The unknown gentleman immediately came out of a pavilion to meet him, and they instantly recognized each other. He was the prince della Roccella.

"My prince!" exclaimed Rinaldo, with astonishment.

"Unfortunate man," said the prince, "are you here?" And immediately returned into the pavilion.

Rinaldo, however, ventured to follow him, and threw himself upon his knees before him. He heard a cry of terror, and perceived upon a sofa the beautiful Aurelia. This sight overpowered him, and he was unable to rise.

The prince gave him his hand, and raising him, said, "If you remain in this island, this is the last moment of our stay here."

"No," said Rinaldo, hesitating, "I will not remain here. To-morrow at day-break I shall leave the island, and you will see me no more. Thank heaven I have again seen you alive. This interview is one of the happiest moments of my wretched life."

"Are you here also connected with your men?" said the prince.

"No," replied Rinaldo; "I am no longer in that horrible connexion. Those bonds of shame that once bound me are torn, and I am now as it were another man."

Aurelia arose from the sofa, and was about to leave the pavilion, when the gardener came out of breath, saying the villa was surrounded by Sicilian soldiers.

"That is on my account," cried Rinaldo, in broken accents.

"Unfortunate man!" cried Aurelia, and sank again upon the sofa.

"Try to save yourself," said the prince.

"It is too late," said Rinaldo, sighing; "I have despised the counsel and warning of a friend. It is too late."

A loud noise was now heard near the pavilion, which was immediately surrounded by soldiers, and an officer entered.

"Here he is," said a voice.

Rinaldo turned toward the voice, and his mortal enemy, the black man, stood before him.

"Have I deceived you?" said he to the officer, and pointing to Rinaldo. "This," said he, "is Rinaldini—seize him, hold him fast."

"Are you Rinaldini?" said the officer.

"I am," replied Rinaldo.

A confusion now arose about the pavilion, and the old man of Fronteia rushed in.

"Rinaldo," said he, "I have promised you my friendship even in death.—I keep my word: you cannot now be saved.—Farewell."

As he said this, he drew a poinard and stabbed him in the breast, before any one could prevent him.

Rinaldo fell upon the sofa, near Aurelia, who immediately swooned.

The old man turned towards the black man, and said, "Now you are lost."

He then cast his eyes on Rinaldo, and said, "Your friend Onorio could only close his unfortunate tutorship by your death. You ought to have been a hero, and became a robber. You would not forsake the course you had pursued, and your tutor could not behold you upon the scaffold."

Then wiping the tears from his eyes, and turning to the officer, he said, "In the name of the king, seize this black traitor, and as for me, conduct me to Naples. I must be tried by the laws of my sovereign. There I shall know how to justify my conduct."

THE HISTORY OF LEWIS GAUFRIDY, A PRIEST, WHO WAS BURNT AS A MAGICIAN, BY A DECREE OF THE PARLIAMENT OF PROVENCE.

THE ignorance of men makes them often ascribe those events to magic, which in effect, springs from natural causes.

We are told, that a wolf's gut being placed in the midst of a road will make a horse stop: a certain herb being laid upon the threshold of a door will prevent a man's passing through it, because he would faint away in the passage; another herb will loosen iron, let it be ever so strongly fastened.

These reflections are no improper introduction to the life of Lewis Gaufridy, whose condemnation may in some measure be considered as just, though he had not been in reality a magician, as he by the means of confession debauched a great many women, was inclined to attend the witches' sabbath, had consigned himself to the devil, communicated these vile and detestable sentiments to many others, and was guilty of the most shocking impieties.

The history of this polluted wretch, which we shall now lay before the reader, wants no proof of its authenticity, having been compiled from the original papers of the trial.

Near the mountains of Grace, in Provence, in a village called Beauvezer, lived a priest named Gaufridy. He had a nephew, the son of his brother, whom he instructed in the Latin language, and the belles lettres, that he might be qualified to possess a curacy which he had. It does not appear that the nephew ever had his uncle's curacy, but he inherited his books and his effects. In the library he found a treatise upon magic, which was the cause of his ruin. He was however more than eight years without making a bad use of it. At the end of that time, he began to read it with great assiduity. One day, whilst he was very intent upon it, the devil appeared to him in a human shape. He was seized with great terror for a time, but his fears afterwards vanished. It came into his head, that he would satisfy two passions (with the assistance of the devil); the first was, to acquire a great reputation for virtue in the world, and chiefly amongst persons eminent for their probity. The second was, to procure the enjoyment of all such women as excited his desires. The devil, to whom he communicated his inclination, said to him, what will you give me if I put you in possession of all your desires? Gaufridy, delighted with the proposal, asked him, what

he desired of him? The devil required that Gaufridy should give himself up to him entirely. Gaufridy readily complied.

After this, he desired to have his desires fulfilled. The devil told him, that he would call upon him again; and accordingly returned in three days. He then told him, that his breath should have the virtue of exciting the flame of love in all the women he desired to possess; but that there was a necessity of the breath being smelt by those he would inspire with a strong passion.

The devil gave Gaufridy his note, by which he engaged to communicate that virtue to his breath, and to give him the reputation he desired.

The increase of his reputation contributed to the increase of his fortune. He soon after obtained the curacy of the parish of Accoules, in Marseilles.

He became intimately acquainted in the family of one Mons. de la Palud, who had three daughters of an extraordinary beauty. One of them, named Magdalen, pleased Gaufridy most. He was eager to possess her; but as she was inseparable from her mother, he could not effect his purpose. He then breathed upon the mother, who, of a dragon of virtue, became as gentle as a lamb, and conducted her daughter to his apartment.

To this Magdalen de la Palud, Gaufridy attached himself in a particular manner. The more he breathed upon her, the more violent her passion for him became. He was for having her make all the advances, and to such a degree was she infected with this amorous and diabolical breathing, that she could not bear to be one moment from her lover; she went in quest of him every where, and even to church.

Gaufridy was so well pleased with reigning over this lady, that he had no desire to extend his amorous conquests any farther. He enrolled his mistress in the service of Beelzebub, and drew blood from the little finger of her left hand, with which she was to sign her compact with the devil, with a very small bodkin, and the more strongly to bind these detestable ties, he caused her to make seven or eight promises, which had the same tendency.

The devil in his several treaties with Gaufridy, insisted upon being absolute master of all his promises; and having it in his power to carry them wherever he thought proper, and he threatened to make Gaufridy drop down dead if he offered to burn them.

He was greatly surprized one day upon going to see father Michael, the jacobin, and father Anthony, the capuchin, with whom he had a difference, that he could not find his engagements, the devil having carried them away. Gaufridy burned

the book of magic, not that he renounced it, but he was afraid lest it should be found in his possession, and himself be tried as a magician.

With regard to the witches' sabbath, he said that the first time magicians go to it, they are marked by the little finger of the devil, who drew this in virtue of a particular office, where the mark is impressed; they feel a sort of warmth penetrate the skin, and the flesh remain indented where the devil has tquched.

Gaufridy caused Magdalen to be marked in the head, upon the heart, and in many other parts of the body. One might pierce her thigh with a needle, without her feeling it, and it seemed to enter a piece of parchment. It is said that these marks can never be defaced, even after the conversion of the sorcerer.

Gaufridy acknowledged that he had debauched many girls by the magic virtue of his breath, but they served only to amuse him. He had no serious attachment, except for Magdalen.

He declared that the devil was a perfect ape of the divinity; and that at the witches' sabbath, he imitated all the ceremonies of the church.

The candles which are there burned, are of powder and sulphur; the devils light them only to terrify. The bell which they ring is of horn, and the clapper of wood. This is the substance of what Gaufridy confessed before his judges.

Magdalen repented and became a nun of the order of St. Ursula: this Gaufridy did his utmost to prevent, and sent a legion of devils to the convent; Magdalen was possessed of four of them.

Gaufridy was not above six years in peaceable possession of his magic. Being at last generally known for a magician, he was seized and imprisoned. Being tried soon after, he was condemned to be burned alive by the parliament, as a magician, and executed accordingly, after being degraded by his diocesan, the bishop of Marseilles.

Gaufridy prophesied that great calamities would happen at his death, and his prediction was fulfilled. During the time of his execution, Mons. Despradie, a gentleman, who was betrothed to the president of Brasse's daughter, was assassinated by the chevalier de Montaroux, who gave him several wounds in the back with a dagger, and though there were three thousand persons present when the murder was committed, none of them could seize the murderer. A child fell off a tree and was killed. A young lady received a stab from the same chevalier. Such melancholy accidents accompanied the execution of a magician, the plague of the human race.

It was however the opinion of Mons. du Vain, who was president of the parliament of Aix, that Gaufridy was not a real magician, though he had deluded himself and others by his impious and absurd imaginations, and was guilty of spiritual incest.

Certain it is that those who are acquainted with the secrets of natural magic can impose upon the world, and make themselves pass for real sorcerers. It is possible by optic secrets to fascinate the eyes, and cause objects to be seen in a place which are not there, or which are not such as they appear to be, by properly directing the light in a darkish place, the magnitudes or objects may be increased; and figures may be made to pass for realities: by such means as these, the reputation of a sorcerer may be easily acquired.

John Faustus Cudlingen, a German, was requested to perform some enchantments: being at table with several persons, he promised to shew them whatever they thought proper. They with one consent begged of him to shew them a vine-tree, with ripe grapes, ready to be gathered; they thought as it was then the month of December, he could not work that miracle. He agreed to what they proposed, and promised that in an instant they should, without quitting the table, see such a vine as they had desired; but this he offered upon condition that they should all of them keep their places, and stay till he commanded them to cut and gather the grapes; assuring them that whoever declined complying with this injunction, would be in danger of losing his life. All present having promised to obey him punctually, Faustus charmed the eyes and imagination of the guests in such a manner that they thought they saw a beautiful vine-tree loaded with enormous bunches of grapes, as many in number as there were persons at the table. The guests being tempted by the view of such large and fine grapes, drew their knives and waited Faustus' command to cut them. He took pleasure in keeping them awhile in that posture, and all on a sudden he caused the vine-tree and the grapes to disappear, and each of these drinkers, who thought he held in his hand a bunch of grapes, in order to cut it, found that he held in one hand the nose of his neighbour, and a knife to cut it in the other, so that if they had cut these grapes, without waiting Faustus' order, they would have mutually cut off each other's noses.

From what has been said, it is reasonable to conclude, that simplicity, and a fondness for the marvellous, have frequently given rise to the belief of sorcerers; but it should not be entirely

rejected, as such great p'osophers as Mr. Locke and Sir Francis Bacon are of opinion that sorcery has an existence.

THE AFFECTING HISTORY OF JAMES JOHNSON AND HIS WIFE, DISPLAYING THE MOST ASTONISHING HEROISM.

JAMES JOHNSON, a person of mean birth, married a young woman of the same stamp, remarkable for her industry, and had lived with her so many years, that he had a little family, whose bread was in a much greater measure owing to the labour of the mother than to his. It happened that a favourite child became sick. The father was as idle as usual, and the attendance she bestowed on the sick infant, took up so much of that time she used to spend in labour, that a terrible want ensued. The mother could have borne this herself, but the fate of a sick infant, perishing of famine, was too much for her to bear; after many fruitless attempts to borrow, and even to beg relief, the anguish of her heart got the better at once of terror and conscience, and she privately took out of the house of a person who had been used to employ her, a small sum of money out of a large quantity, and this not without the most firm resolution of replacing it from the effects of that labour, a double portion of which she devoted herself to, when the child should be recovered.

The money was missed; the mother who had been begging there in vain was suspected, and on searching their poor apartment, the very pieces missed from the drawers of the owner, were found.

It was in vain that the unhappy mother pleaded her known necessities, the cruel owner of the money was deaf to all remonstrances, and she was sent to prison. Not the horrors of a dungeon could remove the mother's fondness from this unhappy creature's breast; she petitioned for leave to have her dying infant with her to employ her care on; but the poor have few friends; this was denied; the unhappy little creature was committed to the care of the parish, and fell a sacrifice in the common manner.

The husband, who was rather of a thoughtless and idle, than a villainous disposition, was now awaked to thought: he saw his wife often, and always behaved to her with a kindness more than usual, but that with a mixture of reserve and secrecy, that she could not understand: in fine, he was present at the trial, when

the proofs appearing too plain to admit of any evasion or defence, they were both struck with an additional and unspeakable surprise, on finding that a circumstance which they had not before thought of, (which was the forcing a lock in the getting the money) rendered the crime capital. As soon as this was found, the husband, before any thing further was done, urged permission to speak with his unhappy wife, and addressed her in a whisper in this manner: I have been a villain, and though no law reaches my crime of idleness, it is that which has occasioned your misfortune; we have two children yet remaining; I can be of no service to them or to the world, but you may: suffer me to take this crime upon myself, and let me die, who deserve it, not you, who merit the greatest rewards for what is supposed a crime in you.

The dread of death prevailed with the unhappy woman to consent, and the husband, then addressing himself to the judge, said, you will now see how little witnesses are to be regarded. I alone committed that crime for which you are going to condemn this innocent woman, and I cannot see her suffer for it. He added circumstances, which he had before concerted in his mind, and which were so well laid together, that the very witnesses themselves came over to the opinion; the court was convinced, the woman acquitted, and the sentence passed on him.

We instance this as a proof of the highest pitch of heroism, in a person as far from the character of a great man or hero, as any man could be; and we are happy in an opportunity of shewing the world, that such virtues are often attended with circumstances of happiness that could no way be foreseen. The unhappy woman, whose dread of imminent death had made her consent to this act of generosity in her husband, at the time of her trial, now grew weak in her, could not bear to think of seeing a husband die for her offence. She confessed the crime, and divulged the secret of the conversation, which had preceded her husband's taking it upon himself. The judge, who had not yet left the town, was struck with an instance of a mutual affection and generosity in the breasts of people of this low rank, in both so much superior to the fears of death: he saw the woman in private, and heard her relate the whole story, in consequence of which the reader will not wonder that he pardoned both; and that a life of industry and happiness succeeded this terrible event in the generous couple.

A DESCRIPTION OF SOME VERY REMARKABLE NATURAL CURIOSITIES.

IT appears, from the Acts of the Apostles, chap. xxviii. that when St. Paul, after being shipwrecked, had escaped to the island of Malta, a viper fastened on his hand, as he was laying a bundle of sticks, he had gathered, on the fire, and that, by a miracle, and to the great astonishment of the spectators, inhabitants of the island, he not only suffered no harm, but also cured, by the divine power, the chief of the island, and a great number of others, of very dangerous maladies. There remain still in that island, as so many trophies of the victory gained by the Apostle over that venomous beast, a great many small stones representing the eyes and tongues of serpents, and considered, for several centuries past, as powerful amulets against different sorts of distempers and poisons.

As the virtue of these stones is still much boasted of by the Maltese, and, as some, on the contrary, maintain that they are the petrified teeth of a fish called lamia, it will not be amiss to relate some observations from the best authors on this subject.

It is said those eyes and tongues of serpents are only found by the Maltese, when they dig into the earth, which is whitish throughout the island; or draw up stone, especially about the cave of St. Paul. This stone is so soft, that, like clay, it may be cut through with any sharp instrument, and made to receive easily different figures, for building the walls of their houses and ramparts; but, when it has been imbibed with a sufficient quantity of rain or well water, it changes into a flint that resists the cutting of the sharpest instrument. Whence the houses that are built of it in the two cities, appear as hewn out of one solid rock, and become harder, the more they are exposed to the inclemencies of the weather. This hardness may, with good reason, be ascribed to the salt of nitre, which contracts a certain viscidity from the rain wherewith it is mixed, and which easily penetrates into these stones, because their substance is spungy and cretaceous, and adheres to the tongue as hartshorn.

It is in these stones that not only the eyes and tongues of serpents are found, but also their viscera and other parts, as lungs, liver, heart, spleen, ribs, and so resembling life, and with such natural colours, that one may well doubt whether they are the work of nature or art. The figure of the eyes and tongues is very different. Some are elliptic, but, for the greater part round; some represent an hemisphere, others a segment, others an hy-

perbola. The glossopetræ, as naturally of a conic figure, represent acute, obtuse, regular, and irregular cones.

They are also of different colours, especially the eyes; for some of them are of an ash colour, others liver colour, some brown, others blackish, but these, as more rare, are more esteemed. Bracelets are frequently made of them and set in gold; some representing an entire eye with a white pupil, and these are the most beautiful. Several are likewise found of an orange colour.

The virtues attributed by the Maltese to those eyes and tongues, and to the white earth which is found in the island, particularly in St. Paul's cave, and which is kept for use by the apothecaries, as the Armenian bole, are very singular; for they reckon them not only a preservative against all sorts of poison, and an efficacious remedy for those who have taken poison! but also good in a number of diseases. They are taken internally, infused in water, wine, or any other convenient liquor; or let to lie for some hours in vessels made of the same earth; or the white earth itself is taken dissolved in those liquors. The eyes are set as precious stones in rings, and so as to touch immediately the flesh, are worn by the inhabitants on their fingers; but the tongues are fastened about the arm, or suspended from the neck.

It is customary to see, at Batavia, in the island of Java, the figure of serpents impressed on the shells of eggs. Mr. Andrew Cloyerus, a naturalist of considerable note, says that, when he was at Batavia, in 1679, he had seen himself, an egg newly laid by a hen, of the ordinary size, but representing very exactly, towards the summit of the outward part of the shell, the figure of a serpent and all its parts. Not only the lineaments of the serpent were marked on the surface, but the three dimensions of his body were as sensible as if they had been engraved by an able sculptor, or impressed on wax, plaster, or some other like matter. One could see very plainly the head, ears, and a cloven tongue starting out of the throat: The eyes were sparkling and resplendent, and represented so perfectly the interior and exterior of the parts of the eye, with their natural colours, that they seemed to behold with astonishment the eyes even of the spectator. To account for this phenomenon, it may be supposed that, the hen being near laying, a serpent presented itself to her sight, and that her imagination, struck thereby, impressed the figure of the serpent on the egg that was ready to pass out of the ovarium.

An egg, equally wonderful, was laid by a hen at Rome, on the 14th of December, 1680. The famous comet that appeared then on the head of Andromeda, with other stars, were seen represented on its shell. M. Sebastain Scheffer says he had seen an egg with the represensation of an eclipse on it. Signior-Maglabechi, in his letter to the Academy of the curious, of the 20th of October, 1682, has these words: 'Last month I had sent me from Rome, a drawing of an egg found at Tivoli, with the impression of the sun and the transparent comet with a twisted tail.'

It cannot be doubted but all these particulars are owing, as above hinted, to the effects of the imagination. In the human kind, the communication is so intimate between the brain of the mother and that of the child in her womb, that it receives the same impressions of objects, and is agitated by the same passions: and, as the fibres of the child are extremely delicate, the animal spirits of the mother must often impress on them visible marks which are never defaced.

Mary, Queen of Scots, when far advanced in her pregnancy, had the misfortune to see her favourite David Rizzio killed in her presence. The shock it gave her made so lively an impression on her imagination, that King James I. her son, could not conquer during his whole life the weakness of not enduring the sight of a naked sword. Sir Kenelm Digby relates, that, when he was knighted by him, the King, who was to lay the sword on his shoulder, being obliged to turn aside his head to avoid seeing it, thrust it against his face, and would have wounded him, had not one of the Lords in waiting conducted it to its proper place.

The great memory of the Cardinal du Parron was attributed to the longing of his mother for a library, when she was big with child of him. A young lady was, not long since, born in Berry without a hand to one of her arms, because her mother used, when she was with child of her, to look attentively and often on a picture that represented a female saint, whose armed seemed cut at the wrist by the frame. About the year 1540, a child was born in Bohemia, very like a crucifix, have the feet joined, and the neck bowing down, and marks of holes made with nails in the feet and hands.

But, to shew an example of the like effects of imagination on the fœtus in regard to animals, it need only to be observed, that

Jacob, as may be seen from Genesis, chap. xxx. took him rods of green poplar, and of hazel and chesnut tree, and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flock in the gutters in the watering troughs, when the flocks came to drink; that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted. Because it had been agreed upon between Jacob and Laban, that the flock of an uniform colour should belong to Laban, and those of variegated colours to Jacob.

We have an example in the mercury of France, for July, 1730, of the like in insects. The rector of St. James's at Lande, within a league of Rennes, found, in the month of March, 1730, in the church-yard, a species of butterfly, about two inches long, and half an inch broad, having on its head the figure of a death's head, of the length of one's nail, and perfectly imitating those that are represented on the church ornaments which are used for the office of the dead. Two large wings were spotted like a pall, and the whole body covered with down, or hair diversified with black and yellow, bearing some resemblance to velvet.

A WONDNRFTL DISCOVERY OF MURDER BY AN APPARITION.

ABOUT the year of our Lord 1632, near unto Chester, in the street, lived one Walker, a yeoman of good estate, and a widower, who had a young woman called Anna Walker, to his kinswoman, that kept his house, who was by the neighbours suspected to be with chlld, and was, towards the dark of the evening one night, sent away with Mark Sharp, who was a collier, or one that digged coals under ground, and who had been born in Blackburn-hundred, in Lancashire, and so she was not heard of for a long time, and no noise or little was made about her. In the winter time, one James Graham, being a miller, and living two miles from the place where Walker lived, was one night alone very late in the mill grinding corn, and about twelve or one o'clock at night he came down the stairs, from having been putting corn in the hopper, the mill-doors being shut, there stood a woman in the midst of the floor, with her hair about her head, hanging down and all bloody, with five large wounds on her

head. He being much affrighted and amazed, began to bless himself, and at last asked her, who she was, and what she wanted? To whom she answered, "I am the spirit of such a woman who lived with Walker, and being got with child by him, he promised to send me to a private place, where I should be well looked to, until I was brought to bed, and recovered, and then I should come home again, and keep his house. And accordingly," said the apparition, "I was one night late sent away with one Mark Sharp, who upon a muir (naming a place which the miller knew) slew me with a pick, such as men dig coals withal, and gave me these five wounds, and afterwards threw my body into a coal-pit hard by, and hid the pick under a bank; and his shoes and stockings being bloody, he endeavoured to wash them, but seeing the blood would not wash out, he hid them there." And the apparition further told the miller, "That he must be the man to reveal it, or else that she must still appear and haunt him." The miller returned home very sad and heavy, and spoke not one word of what he had seen, but shunned as much as he could to stay in the mill after night without company, thinking thereby to escape the seeing again that frightful apparition.

But notwithstanding, one night when it began to be dark, the apparition met him again, and seemed very fierce and cruel, and threatened him, that if he did not reveal the murder, she would continually pursue and haunt him. Yet for all this, he concealed it, until some few nights before Christmas, when, being soon after sunset, walking in his garden, she appeared again, and then so threatened him, and affrighted him, that he faithfully promised to reveal it the next morning.

In the morning he went to a magistrate, and made the whole matter known, with all the circumstances; and diligent search being made, the body was found in a coal-pit, with five wounds in the head, and the pick and shoes and stockings yet bloody, in every circumstance, as the apparition had related to the miller. Whereupon Walker and Sharp were both apprehended, but would confess nothing. At the assize following, viz. at Durham, they were arraigned, found guilty, condemned, and executed; but would never confess the fact: there are many persons who have ascertained this strange murder, and the discovery of it: for it was, and sometimes yet is, as much discoursed of in the north of England as any thing that almost hath ever been heard of, and the relation was printed, though now not to be gotten.

TWO ODD FAMILIES.

IN the reign of king William III. there lived at Ipswich in Suffolk, a family, which from the number of peculiarities belonging to it, was distinguished by the name of the Odd Family. Every event, remarkably good or bad, happened to this family in an odd year, or an odd dav of the month—and every one of them had something odd in his or her person, manner and behaviour. The very letters of their christian names always happened to be of an odd number. The husband's name was Peter, and the wife's was Rahab; they had seven children, all boys, viz. Solomon, Roger, James, Matthew, Jonas, David and Ezekiel. The husband had but one leg, and his wife but one arm. Solomon was born blind of his left eye, and Roger lost his right eye by accident. James had his left ear pulled off by a boy in a quarrel, and Matthew was born with only three fingers on his right hand. Jonas had a stump foot, and David was hump-backed: all these, except David, were remarkably short, and Ezekiel was six feet two inches high at the age of nineteen. The stump-footed Jonas, and the hump-backed David, got wives of fortune, but no girl would listen to the addresses of the rest. The husband's hair was black as jet, and the wife's as remarkably white, yet every one of the children had red hair. The husband had the peculiar misfortune of falling into a deep sawpit, where he was starved to death in the year 1701, and the wife refusing all kind of sustenance, died in five days after him. In the year 1703, Ezekiel enlisted as a grenadier, and although he was afterwards wounded in twenty-three places, he recovered. Roger, James, Matthew, Jonas, and David, died at different places, on the same day in the year 1713, and Solomon and Ezekiel were drowned together in crossing the Thames, in the year 1723.

There was also living at Newbury, in Berkshire, a lady who is one of sixteen children by the same father and mother—eight of whom were tall, and eight very sort—eight were boys, and eight were girls—eight were twins, and eight born singly—eight were fair, and eight of a very dark complexion—eight spoke French, and eight did not—eight were good dancers, and eight could not dance at all—and eight could sing well and play on some instrument, while the others had no musical abilities.

THE ASTONISHING QUALITIES OF VITRIOL.

THERE is a most extraordinary account in the Philosophical Transactions, No. 384, of the body of a man found under water in a copper mine, eighty-two fathoms deep, where he had been killed by the falling in of a rock, which had crushed both his legs, and his right arm; but his face, body and clothes, were all preserved entire, and free from putrefaction, by means of the vitriol with which the water is impregnated. He was taken up in the year 1719; and was well known by an old miner, who remembered his going down by himself into the mine, in 1670, after which the man was missing, and supposed to be smothered in the ruins. This account was confirmed by several others, particularly by an old woman to whom he had been contracted. He had therefore lain under ground forty-nine years, and not only his clothes and linen, but his flesh and skin, which were almost as hard as horn, had been preserved from corruption by the vitriolic water.

STRANGE FATALITY AMONG THE LAWYERS.

IN the reign of Queen Elizabeth, at an assize held at Oxford, a bookseller was arraigned and condemned for a libel on the queen and state: when on a sudden there arose such a damp in the court, that all present were in danger of being smothered. The jury died on the spot. The chief justice, sheriff, and about twelve eminent council died soon after. Nay, so fatal was the event, that three hundred persons presently sickened and died within the town. And what rendered the circumstance more extraordinary is, that amongst the number of those who died, there was neither woman nor child.

OF ATTEMPTS, AS VAIN IN THE ENTERPRIZE, AS DEAR IN THE END.

EXPENSIVE and unsuccessful undertakings, especially when they are of no solid use, either to the public or private persons, are always a reproach to the proposers and enterprizers, it is better to sit still, than rise up and fall. Ambition to do what other men

cannot, like the first assaults of a disease, should be checked betimes; but some men having begun to err, and thinking it dishonourable to retreat; continue their first follies, and make them still more apparent, by a vanity of being thought constant to their own resolutions.

In the deserts of Lybia, near the city of Memphis, upon a high level rock, in the isle and vallies of Delta in Egypt, are seen those prodigious monuments of profusion and folly, the pyramids, designed for the sepulchres of Egyptian monarchs. There are three in number, the biggest of which, and one of the wonders of the world, being square at the bottom, covers eight acres of ground, every square being three hundred paces in length. The square at the top is composed only of three stones, but they are so large that threescore men may stand upon them, without crouding one another. From the bottom to the top is three hundred and fifty-five steps, every step three foot high, and of a proportionable breadth to the height. No stone in the whole structure could be drawn by any European carriage, and yet they were all digged out of the Trojan mountains in Arabia, which is at a vast distance from the isle of Delta, which does not a little increase the wonder, how they were brought so far, and how they raised them so high, when they laid them in their places. It was no less than twenty years in building, by three hundred and sixty-six thousand workmen and labourers, who wrought without intermission, and whose expenses only in radishes, onions and garlic, were computed at one thousand eight hundred talents. It has now stood about three thousand and three hundred years, and though so very old, has no sign it is decaying, or that it will fall into ruin, before the universal conflagration. Herodotus says, that king Cleops was reduced to such extreme poverty, by the charge in erecting it, that his necessities compelled him to expose his daughter to the brutalities of any person, let the reward of her shame be never so inconsiderable.

The ancient kings of Egypt, to eternize their names at an incredible expense of time and money, cut through all the main land between Arsinoe and Cairo, which is fourscore miles, so that vessels of considerable bulk might pass from one place to the other; which great inlet, Sesostris, the potent king of Egypt, and many years after him, Ptolomæus Philadelphus resolved to make wider and deeper in the channel, to let the Red Sea into the Mediterranean, that the Innian merchants might with greater ease, and at less charge, convey their goods to Cairo and Alexandria; from which rash attempt, Sesostris was cut off by death,

and Ptolomæus being better advised, threw it off in time, being apprehensive that, bringing the South Sea into the Mediterranean, Greece and other fertile countries in Asia might be overflowed, and so at a great expense, instead of being counted a benefactor to his country, his memory might be loaded with curses, for projecting their ruin.

The lord Brereton was possessed of a salt pit in Cheshire, that yielded a considerable profit; but observing that it was narrow, and but of a small depth, order was given to widen the pit and sink it deeper, which work was carried on at a great expense; but the surveyors being over covetous, they caused the pit to be sunk so deep, that they let in the fresh water, which could never be kept out since, and so lost the benefit of the brine pit for ever.

The late duke of Buckingham, being over persuaded by a pack of knaves, that called themselves chemical operators, that they had the secret of producing the philosopher's stone, but wanted money to carry on the process; his grace was naturally inquisitive after curiosities of uncommon productions, engaged to assist them with money to carry on the work, and performed his promise at a vast expense. An elaboratory was built, utensils provided, and the family filled with the most famous artists in the transmutation of metals, Adepti of a superior class, who would concern themselves only about the grand elixir, and a pack of shabby curs to attend the fires, and do other servile offices, and yet forsooth must also be called philosophers. This great charge continued upon the duke for some years, for whoever was unpaid, or whatever was neglected, money must be found to bear the charge of the elaboratory, and pay the operators, till this chimera, with other extravagancies and mismanagements in the family, had caused the mortgaging and selling many fair manors, lordships, towns and good farms. In all this time nothing was produced by these sons of art, of any value, for either the glass broke, or the man was drunk and let out the fire, or some other misfortune still attended the grand process, at the time assigned for a *Je na scai quoi* to be produced, that must turn all things into gold. The duke encountering nothing but disappointments, and the operators finding themselves slighted, and money very difficult to be had, the project fell. I will not guess at the duke's charge any further than to tell you, that besides the charge of the elaboratory, and paying Italian, German and French operators, and their philosophical attendants, one of the most inconsiderable operators, by name Huniades, carried off from the duke's

service, about this project, above sixteen thousand pounds, which he improving by usury, extortion, dying a debtor to his back and belly, and lodging in a garret, enabled him at his death, which happened about four years since, to leave his sister, a poor woman that sold earthen ware at Soreditch, above thirty thousand pounds sterling.

Caius Caligula was of such an odd kind of humour, that he contemned all things that were common, though never so advantageous to the public, and his great delight was in doing or attemping things which were thought impossible to be accomplished; and therefore would erect stately palaces on piles, where the sea was most tempestuous and deep. He hewed down rocks of the hardest stone: plains he raised to a great height, by levelling the adjoining mountains, and digging down the tops of hills; he turned the course of rivers into new channels, of deeps made shallows, and of shallow places rendered them unfathomable, and all this at vast expenses, without any kind of profit, only to gratify an ambitious humour, of contending with impossibilities, and doing what other men could not.

But among all attempts of this kind have been the endeavours of some men to make gold by art, in which they have spared no time, nor pains, nor cost, in exalting or perfecting other metals, and turning them into gold, which they call the grand operation, or search after the philosopher's stone. Some of them have thought to compass their end by mixing metals, with such other matters as serve to purify them from their grosser parts, and work their preparations with great fires; others digest them in spirituous liquors, and so draw out their mercury, which they think to have the aptest dispositions to make gold. Others again search after the seed of gold itself, and expect to find it there as the seed of a vegetable in a vegetable, &c. then by heat to draw out the mercury of gold, which if they could once obtain, sowing this mercury in the earth, they fancy it would bring forth gold as certainly as seed does a plant. I should never make an end of this subject, if I should speak of the labours and pains, watchings, vexations, and frettings, and especially the costs these unfortunate men do plunge themselves into in following their several fancies; they are so extremely prepossessed with the conceit of becoming rich all on a sudden, that they are altogether incapable of any sober admonition, and shut their ears to any thing that can be said to dissuade them, and so run themselves into the lowest degree of poverty. Penotus will serve us for an

instance of this nature, among thousands of others. He died at ninety-eight years of age, in the hospital of Sierdon in Switzerland, and was used to say before he died, having spent his whole life in vainly searching after the philosopher's stone, that if he had a mortal enemy that he durst not encounter openly, he would advise him, above all things, to give up himself to the study and practice of alchimy. This man did indeed at last perceive his error and folly, and acknowledged he had spent his time most unfortunately and idly; but there are few men of this kind who prove so ingenuous, as by their confessions to retrieve others from sinking, for they think their honour is concerned in maintaining whatever error they have once openly defended, and are quite ashamed to have it believed, that they had laboured so long in vain, and spent their substance in an enterprize that had no good probability of success.

EXAMPLES OF AN UNACCOUNTABLE THIRST FOR FAME.

THE whole course of Cicero's life shews him a man very ambitious of glory, in which a greater instance cannot be exhibited, than in a long epistle he wrote to his friend and confident Lucius, a citizen of Rome, wherein he presses him to oblige him in three particulars: First, *That he would write the history of Cataline's conspiracy in a volume by itself, and by that performance procure him an everlasting fame.* Secondly, *That he would take more pains in polishing it, than in his other works; and that he would treat him like a friend, rather than tye up himself to the exact rules of truth.* And thirdly, *That he would be expeditious in the publication of it, that he himself, while yet alive, might enjoy some part of his glory, in seeing it done conformable to these directions.* He thought it a considerable thing to be excellent in eloquent speaking, and took no little pains in qualifying himself with abilities for that purpose. Being to plead a cause before the Centum Viri, and not so well prepared as he desired to be: his servant Eros giving him notice that the trial was deferred a day longer, he was so transported with joy at the news of it, that he gave him his freedom.

When Alexander the Great had levelled the walls of the city of Thebes, in Bæotia, the beautiful and wealthy courtezan Phryne, offered the Thebans to rebuild them at her own expense, on condition, that to perpetuate her name, these words might be en-

graved upon their gates. *Alexander demolished the walls of Thebes, and Phryne restored them to the state you see them in.*

A Grecian named Erostratus, being ambitious of a name, and finding he could not obtain it by any laudable enterprize, resolved to do it by an act of the highest villainy, and therefore destroyed by fire the famous temple of Diana at Ephesus, in the year 398, from the foundation of Rome. A pile of building that for the excellency of it, was reckoned among the wonders of the universe. His confessing his design in being the incendiary, was to render his name immortal. The Ephesians, by a law, forbid the citizens from ever naming him, to disappoint him of the glory he aspired after; but were mistaken in their politics, for the record continued what they endeavoured to abolish.

In the reign of king Henry VII. Thomas Flammock, and Michael Joseph, a smith, were condemned to be hanged, drawn and quartered, for raising commotions in Cornwall, about the payment of a subsidy. Coming to the place of execution, it was wonderful to observe how courageously the blacksmith took his death, in hopes that his name and memory should continue for ever. So dear is fame to vulgar minds, though it be accompanied with ignominy; what is it then to heroic souls when attended with glory?

Pausanius, a domestic, and near attendant upon the person of Philip, king of Macedon, inquired of Hermocles, which was the most expeditious way to be famous in the world on a sudden? Who answered, he must kill some eminent person, and then the glory of that man would fall upon himself; hereupon, forgetting his duty and obligations, he murdered his sovereign and master king Philip, and had what he aimed at, being as well known in succeeding ages by his horrid parricide, as Philip was by his great virtue.

While fame is young too weak to fly away,
Envy pursues her, like some bird of prey:
But once on wing, then all the dangers cease;
Envy herself is glad to be at peace;
Gives over, wearied with so high a flight,
Above her reach, and scarce within her sight.
But such the frailty is of human kind,
Men toil for fame, which no man lives to find.
Long rip'ning under ground this China lies:
Fame bears no fruit till the vain planter dies.

FATAL EFFECTS OF REVENGE AND CRUELTY.

IN the north west parts of Scotland, during the reign of Malcolm, the cotemporary of Macbeth, the usurper, there lived two young noblemen, at the head of two parties, who were such mortal enemies to each other, that hardly a week elapsed without the commission of rapes, of duels, and of private murders. So universally and so deeply rooted was this animosity through the whole multitude, that from the nobleman to the meanest vassal, each thought it a merit and a honour, to injure, even by means though dishonest, any person who belonged in any degree, to the opposite party.

The chiefs of these two parties were named Seaton and Kintair. The former was a youth of the most promising genius, and of sound abilities, joined to great integrity, and an earnest love of virtue. The only speck in his character was the hereditary hate he entertained for the family of Kintair; and that he governed with so much discretion, that for the implacable enmity and native cruelty of his opponent, the family quarrel might have been adjusted between them, and much misery and bloodshed prevented.

Violently as the savage Kintair detested the very name of Seaton, he yet became deeply enamoured, at first, of a lady of that house; the sister indeed, though at first he knew not, of the very lord he hated so implacably.

This lady, whose name was Margaret, was distinguished by an engaging form, and the innate virtues of her soul, which shone conspicuous upon her countenance, and in her whole deportment rendered her air and manner irresistible. She had a twin sister, who so strongly resembled her in every feature and lineament of the face, that, when asunder, they were hardly to be distinguished; these were the only relations of the young Seaton, and were with him, the sole survivors of the illustrious and antient family.

Opportunities of meeting, it may be imagined, were not very frequent between these two families. In short, it happened that the rough Kintair had not once beheld this lady, till by accident, one evening, as she returned on horseback from a visit to a friend. The moment he came up with her he halted, ordered her as polite a message as he could dictate to be delivered to her, that he might have the permission to speak to her. Margaret alighted and readily granted his request. Kintair, when he ap-

proached to her, threw himself upon his knees, entreated her to tell him her condition, and assured her, that if the laws of honour would permit it, he would make her the wife of the first nobleman of the land—the wife of himself, the lord Kintair.

The lady, who had till that word, listened with downcast eyes, and a face covered with the blush of modesty, instantly leaped again upon her horse.

"Young lord," replied she, "let one word suffice. My name is MARGARET SEATON."

With these words in her mouth, she left him and pursued her journey.

Feeble would words express the conflict of raging passions in the breast of the wild Kintair on this occasion. Love, anger, pride, revenge, despair, at once took possession of his soul; at once bereft him of speech, and of resolution. He threw himself upon the ground, and tore up the very earth in agony. At length starting up in a fury, he commanded his attendants to follow, and to bring the lady Margaret back to him. Soon after, however, reflecting that the retinue of the lady was equal to his own in point of number, and determining to trust his revenge to no one but himself, he mounted his horse and pursued the same track.

Winged as it were by love and revenge, he presently outstripped his own servants, nor was it long before he overtook the lady Margaret.

"Insolent fool!" exclaimed he, "didst thou imagine that I would permit thee to escape me thus? that I would permit thee to make thy brother sport with my humble suit, and thy proud refusal?—No!—think not that I would espouse the sister of the man I hate; that by a boyish passion, I would be the scandalous means of conciliating an enmity so justly founded, as that between thy family and mine; an enmity which, I hope, will be eternal. I have one method to gratify my desires, which is more short, which will give me double pleasure, by feeding at once my hatred and my love, and by affording me the noblest revenge on thee and thy family."

These words were hardly uttered, when he gave the signal for murder; in consequence of which, a conflict ensued, and all the servants of the lady Margaret were destroyed.

This bloody deed—during which the unhappy lady fell a defenceless victim to the brutal passion of Kintair; it had not been many minutes perpetrated, when a party of near one hundred of the Seaton's appeared upon a neighbouring hill; they were

ignorant of what had happened; but the savage ravisher, fearing to be overpowered by numbers, mounted his horse, and, with his attendants, rode off with speed through the woods. The Seaton's having passed another way, the wretched lady Margaret found herself instantly left alone, encompassed with the horrors of her own fate, with the mangled bodies of her faithful servants, and with the weapons of the murderers, yet reeking with blood, which in their haste to get away, they had omitted to carry with them. Her first resolution was to plunge one of these into her own bosom, and thus to terminate her misery and her life together; but religion forbidding such a step, and shame preventing her returning home, she concluded upon hiding herself from the world for ever. Picking up, therefore, the weapons that lay before her, as an eternal remembrance of the horrid scene, she made her way to a distant cottage, and giving to the poor, but honest hinds, her money, her jewels, and whatever else of value she had about her, she bound them by oath to eternal secrecy, and conjured them to let her spend the remainder of a wretched life with them.

Soon as the bloody Kintair had got to a place of safety, he sat down with his attendants, exulted with them in the success of his villainy, and vowed, that till then he had never tasted the pleasures of revenge; he praised their courage, gave them a number of presents, and promised them a thousand more; and finally, he bound himself in an association with them, to make them his companions for ever, and to give them all estates, provided they would join with him, heartily, in prosecuting a scene of vengeance, which he told them he had now concerted, and of which this was but the auspicious beginning. The caitiffs were unanimously fond of the honour their lord did them; and with the most dreadful imprecations, they entered into the proposed association, of never resting till the whole family of the Seaton's should be extinct.

"Friends, and brothers in revenge," said Kintair on this, "hear me now and know the first step to my design is, to destroy the lady Margaret. This done, you shall see, and be surprised at my concerted vengeance. But for the party that we saw above us, I had not spared her before. We must now attempt to seize her once more, ere she get home, and kill her on the spot where I enjoyed her. This completes my yet unfinished vengeance upon her, and leads you beside to a complicated scene of glorious mischief, of which my brain is full, but of which you can yet have no idea."

No sooner were the words uttered, than up they were, and ready for the enterprize; and such haste did they make, that they soon got more forward than the lady could possibly have been by that time, had she continued her journey homeward.—They then halted in a thick wood, through which the road to Seaton Castle lay, and lay in wait for the hapless lady Margaret. She, injured innocent! was otherwise employed than they imagined. Her sister, the lady Jane, however, unfortunately for her, had the same day been abroad to some little distance, and, on her return home, in the dusk of the evening, alone, the villains immediately seized on her, and, according to the order of their lord, carried her to the fatal spot where the rape and massacre had been committed.

It was late in the night before they arrived there; and the moon shining bright, the distracted lady Margaret had left her cottage, and wandered to pour forth her sorrows at the place where the horrid act had been committed. There she was tossing herself on the ground, and making the rocks and woods resound with her distracted cries, when the murderers approached with their unhappy prey. So terrified was lady Margaret at the trampling of horses, the oaths and the blasphemies of the company, and the known voice of Kintair, that she crept among the bushes and thorns till she came to a thicket, behind which she stopped to listen to the noise of the abandoned ruffians. They were now come to the place, and the servants throwing down the unhappy, though mistaken, victim of their fury, whose mouth they had already stopped with handkerchiefs, to prevent her outcries, Kintair walked up to her, and in an exulting tone exclaimed, "We were prevented, lady, this morning, but here is now a favour that you shall own strikes you to the heart." With these words he plunged his sword into her bosom, and ended her life, without discovering his mistake. As soon as he had given the fatal blow, the murderer seated himself on her body, yet struggling in the agonies of death, and addressed himself to his attendants:

"Now, my friends, (said he) hear the utmost of my intentions—alarm you the neighbouring villages with cries of murder; these other bodies are yet warm, and they shall be made to believe all fell together. I will join in the crowd that first comes; and do you, Farquharson, (pointing to one of his ruffians) mount the swiftest horse, and as you see us approach, ride with your utmost speed toward the castle of the Seatons, then round the heath, and join us, and you shall be rejoiced at what my revenge shall make of this."

Immediately all separated to the work; and the afflicted lady Margaret took that opportunity to get back to her cottage. She was scarce there when the whole country was raised; the bloody Kintair joined the mob, and Farquharson, when they came in sight, fled, as he was ordered, before them. Kintair pursued him, with a number of the clowns, and when he was got from them, that monster of villainy returned, and assured his followers, that it was lord Seaton who fled before them. The clowns agreed to a man that it was so; and, on viewing the bodies of the murdered persons, the abandoned Kintair persuaded them that this Seaton had debauched his sister, and, with the assistance of his other Servants, had murdered her and all that were there present. He made a long declamation on the horror of the crime, and urged them all to follow him immediately to the next town, and relate before the Magistracy what they had seen. Prompted by his persuasions, and promises of favour, they one and all consented, and immediately, though in the night, set forward. All the way as they went on, the villainous attendants of Kintair exalted the generosity, the goodness, and the love of justice of their master; and partly by these and praises, partly by promised rewards to all who should be able to give material evidence against the murderers, the clowns were induced to form a thousand circumstances, all positive against the pretended culprits. When they arrived at the town, it happened that the magistracy was sitting. Overjoyed with this circumstance, they went in a body to the hall, and demanding an immediate audience, were admitted. The arch-devil, Kintair, entering at their head, recounted the story he had before concerted, and swore to the identity of the person he accused. His servants all followed his example; and the clowns, corroborating every circumstance, the absent Seaton, with six of his attendants, were accused of this horrid murder, on the positive oaths of more than thirty persons.

The innocent lord Seaton knew nothing of any part of this fatal tragedy, but was returning to his castle, with some of his servants, from a short journey he had taken to meet his sisters, when he was seized by the officers of justice sent to apprehend him. Every circumstance is construed into meaning by people possessed of an opinion. And accordingly this unhappy lord being now found returning with a number of his servants from that part of the country where the murder had been committed, was looked on as a proof of having been guilty of it; and the agonies of grief, of astonishment, and horror, with which he received the news of his beloved sister, and his servants, were construed into downright confessions.

The mistake of the two sisters was never found out; and the positive oaths of all the accusers, that it was lady Margaret who was murdered, made it not at all doubted. That unfortunate lady was glad of the mistake, wishing, since the rape, for nothing but to be unknown to the whole world, and looking on this as the most secure of all the means of being so, would never, had she not afterwards felt the necessity that compelled her to it, have declared her's to the world.

A short journey brought the accused lord before the magistracy. He entered the room before they expected him; and immediately, on his appearance, all the accusers renewed their oaths that he, and his attendants now with him, were the very persons who had committed the murders. This done, the vile Kintair made a long harangue to the court, aggravating, in the strongest terms, the horror of the crime, and adding a thousand reproaches. At length the accused lord advanced towards the judges with a settled countenance, and looking with disdain on his accurer, and on his judges with that modest but intrepid confidence which conscious innocence ever displays, spoke to the following purport:

"*My Lords and Judges,*

"View with an impartial eye the conduct of my past life, and you will determine I cannot but be innocent of the horrid crimes of which I am accused; and that I am so, be it sufficient that I now once, in the most solemn manner, affirm it before you.—Consider that my accuser is the professed enemy of my house and family, and that these, my supposed accomplices, are the friends, the fathers, and the brothers of my murdered, honest servants. Is it probable that they could, for my sake, be induced to murder these; and that I who have been known to love my sister Margaret with more than common affection, could embrue my hands in her blood? Impossible! Think on these circumstances, and weigh them well ere you determine. Be not rash or hasty; you know not what hereafter may appear, that yet is not suspected."

Here the accused ended his defence, which was soon overpowered by the number and repeated oaths of the evidences, particularly of Kintair, who declared, that he saw Seaton plunge his dagger into the breast of the lady Margaret, and the rest butcher her attendants.

The supreme judge was now rising from his seat, to pronounce sentence on the delinquents, when a voice was heard crying with the utmost earnestness, "Forbear, forbear, oh judge! Guard well the doors, that none escape."

And in an instant a woman threw herself at the feet of the judges, crying out, "I am that Margaret, whom this innocent, this best of brothers, is accused of murdering. Look well whose these are." With these words she threw down the daggers.

The court all arose in a moment, astonished at her appearance; the brother threw himself on her neck in a transport of joy; and the court examining the daggers, and finding on each the name of the owner, demanded the true history of the fact, which she accordingly related in the most pathetic terms. The unhappy Margaret, when she heard the sentence intended for her brother and his servants, passed on his accusers, retired into a nunnery, and left the innocent, though afflicted Seaton, in the possession, not only of his own estate and titles, but those of his vile accuser, which were forfeited, and which his descendants, the Seatons of Scotland, are said to enjoy to this day.

AN ACCOUNT OF SOME OF THE MOST REMARKABLE STORMS AND INUNDATIONS THAT HAVE FORMERLY HAPPENED IN EUROPE, AND ONE IN ENGLAND.

OF all the countries on this part of the globe, Holland and its adjacent territories have the misfortune of being the most subject to them. In those unhappy provinces, large tracts of land were swallowed up on the 5th of November, 1530, when the sea overflowed a great part of Zealand. Strada mentions another on All Saints eve, in 1568, when the sea swelled so high, that it broke some banks, and overflowed others, with such a sudden and unheard of inundation, that it covered some islands of Zealand, great part of the coast of Holland, and almost all Friesland; was higher by a foot than that which happened in 1530, and swallowed up 72 villages; and in Friesland alone destroyed above 20,000 people, whose bodies, with those of their cattle, their household stuff, and broken vessels, floating upon the drowned country, gave those that escaped a lively representation of Noah's deluge. Many people getting up to the tops of trees and rising grounds, were in danger of being famished, till they were brought off in boats by the care of the magistrates. They suffered likewise much by an inundation in 1655, but more by one in November 1665, which drove in the sea with such incredible violence between the Texel and the Helder, that it carried part of the village of Huysdennen quite away, and laid all the country between Wiring and Zip under water; the dyke near Horn was broke in

two places; the water came to the gates of Medenblick, overflowed many villages, and of a sudden turned a large tract of the country into a continued sea, which destroyed much people and cattle. The dyke of Muydenberg was also broke down; so that all the country round Naerden, Murden and Weysop, as far as Loren in Goyland, and Balecorm in the province of Utrecht, was under water. The gates and ramparts of Naerden were ruined; and that strong rampart of stone, called the Ass's Back, built to repel the waves, was hurried away, leaving a hole where it stood of 36 feet deep. In Amsterdam, the Newen dyke, with the street upon it, and the neighbouring market-place, was quite overflowed. The dyke betwixt Amsterdam and Haerlem was broke in the middle for thirty or forty rods, so that there was about thirty-three feet water in those parts. There were many other dykes had the same fate; the country in many places, and particularly a great part of Waterland, was entirely swallowed up.

The situation of England being higher, this country of course is not so subject to inundations. Yet in the lower parts great very often have been the calamities occasioned by continued rains. These swelling the rivers to a high degree, have frequently overflowed vast tracts of land, sweeping away the corn, cattle, &c. especially when the violence of the torrents thus swelled, has been increased by a strong north-east or a southerly wind: of this the counties of Lincoln, Essex, Monmouth, Glamorgan, and other watery districts, have more than once bore sad testimony.

Nor have the ill effects of a long succession of rain been confined to inundations only. In 1149, so great a rain fell in the summer season, that it did prodigious hurt to the growing corn, insomuch that a severe dearth followed. In 1152, it was the same, only attended with this further evil, that it was succeeded by a very great mortality. In the fifth year of Henry VI. it rained almost continually from Easter to Michaelmas.

I shall close this melancholy account with a droll circumstance mentioned by one of our old English historians. "In the year 1524, (says he) through bookes of ephimerides and prognostications, foreshewing much hurt to come by waters and floudes, many persons vittayled themselves, and went to high grounds for feare of drowning, especiallye one Bolton, prior of St. Bartholomew's in Smithfielde, build.d him an house upon Harrow on the Hill, only for feare of this floude, and thither he went, and made provision of all things necessarie for the space of two monthes. Thys great rayne and waters should have fallen in Februarie, but no such thing happened, whereby the folly of men was shewed. The astronomers for their excuse sayed, that in

their computation they had miscounted in their number an hundred years."

In the year 1607, some part of Gloucestershire, Somersetshire, Monmouthshire, and other western parts of England, suffered dreadfully by water. The relation of this event is curious, and not commonly taken notice of by historians; I have therefore sent you a short account of it, faithfully extracted from a pamphlet written soon after the event happened, and preserved in the Harleian library.

On Tuesday, January 27, about nine in the morning, "the sunne being fayrly and bryghtly spred," huge and mighty hills of water were seen in the elements, tumbling one over another in such sort, as if the greatest mountains in the world had overwhelmed the low vallies, to the inexpressible astonishment and terror of the spectators, who at first mistaking it for a great mist or fog, did not on the sudden prepare to make their escape from it; but on its nearer approach, which came on with such swiftness, it was verily thought the fowls of the air could not fly so fast; they perceived that it was the violence as of the waters of the raging seas, which seemed to have broken their bounds, and were pouring in to deluge the whole land, and then happy were they that could fly the fastest. But so violent and swift were the huge waves, and they pursued one another with such rapidity, that in less than five hours space, most part of the countries on the Severn's banks were laid under water, and many hundreds of men, women and children perished in the floods. From the hills might be seen herds of cattle and flocks of sheep, with husbandmen labouring in the fields, all swept away together, and swallowed up in one dreadful inundation. Houses, barns, ricks of corn and hay, were all involved in the common ruin. Many who were rich in the morning were beggars before noon, and several perished in endeavouring to save their effects.

EXTRAORDINARY VISION.

[Communicated to the editor.]

ON Sunday evening, July 4, 1756, about eleven o'clock, as I sat alone in my room, I perceived one of the window-curtains gradually of itself to draw up, and in the place thereof an aged woman, who advanced and sat in one of the chairs; I was greatly surprised and somewhat confounded, but taking courage, arose

from my seat, and approaching her, asked who she was? She made no reply; I asked the second time, she then beckoned to me to come near, which I did, but no answer; I then asked a third time, and in about a minutes pause, she assured me she was sent by the goodman of the parish; I begged to know who he was, she declared the Rev. Mr. W. D. clergyman of the parish, to inform me that my old housekeeper would die in the course of three days, and to request her to prepare for the awful change from mortality to immortality; which message I promised to deliver; upon which she instantly vanished. In the course of the third day, about the hour of eleven my housekeeper died, which was the cause of much surprise and consternation.

Some people say there are no such things as ghosts, and formerly I supported the same opinion, but experience has convinced me to the contrary, and hope I may never see another.

C. C——ll.

Query.—The Editor wishes to know, is it not more likely that this woman came through the window, in hopes to rob the house, and being discovered used this artful and plausible mode of evasion, than that she was any supernatural being?—

EXTRAORDINARY INSTANCES OF IMPARTIAL JUSTICE.

JUVENALIS, a widow, made complaint to king Theodorick, that his judges had spun out a suit of her's three years, that might have been determined in three days. The king hearing who the judges were, sent to them to put an end to the widow's cause before them, which they did in two days to her own content. The king commanded them to appear before him, and they vainly thinking it was to commend their expedition and justice, attended his majesty full of joy. The king demanded why they kept that cause three years in court, that they had despatched in two days? They answered, "Your majesty's recommendation obliged us to finish it." "How?" replied the king, "When I made you judges, did I not consign all pleas and proceedings to you, and particularly those of widows? You deserve death for your unnecessary delays," and at the same instant commanded them to be beheaded." No doubt, if they had not misapprehended the king's intention in sending for them, they would have said "That forms of law and justice required dilatory proceedings."

In the reign of king James I. the lord Sanquer, a nobleman of Scotland, having, to satisfy a private revenge, hired Robert Carlisle to kill John Turner, a fencing master, in hopes his quality and country would bear him out in that reign at least; but the king would take no notice of either, nor suffer nobility to be a cloak for murder, and therefore he having been arraigned, convicted, and condemned by the name of John Creighton, Esq. notwithstanding many of his friends and countrymen petitioned the king to pardon him, he was executed before the gates of Westminster-Hall, where he died very penitent.

King Henry II. of France, having ordered an Italian lackey to be put in prison, without assigning any cause for his commitment, the judges having first given their opinions to the king, set him at liberty. The king again commanded he should be put to death, having, as he said, taken him in committing a notorious crime, that he would not have to be known abroad; but the judges refused to pass sentence upon him, and instead of it set the prisoner again at liberty; and though it be true that the king's agents took him afterwards, and drowned him in the river Seine, to avoid any popular commotion, yet the judges would not condemn a person where there was no proof of his being guilty.

Herkenbald, a man of great renown, especially for his impartial administration of justice, being under an indisposition that detained him in his bed, and hearing a stir in the next room to him, and a woman crying out for help, he asked his servants what occasioned it; but all of them denied a knowledge of it: At length, severely threatening one of his pages, that he would cause his eyes to be pulled out of his head, if he refused to tell him the truth; the page answered, "My lord, your nephew ravished a maid there, and she to save herself made the noise you heard." The fact being taken into examination, and sufficiently and clearly proved, Herkenbald condemned his dear nephew to be hanged. But the Senechal, who was to see the sentence executed, appearing to be very zealous in the discharge of that office, instead of doing his duty, gave the young lord notice of what had passed, and wished him to abscond or fly; and some hours after came to the sick person, and told him his commands had been obeyed. About five days after, the young gentleman thinking his uncle had forgot what was passed, came and peeped in at his chamber door. The uncle espied him, and having, with fair words, called him within his reach, he twisted his left hand

in his hair, and with his right hand gave him such a deadly wound in his throat with a knife, that he immediately fell down dead by his uncle's bed side. So great was this noblemen's zeal for justice, that he would not spare so near a relation.

Acindinus, prefect of Antioch, under the reign of the emperor Constantine, had a man in his custody for the payment of a pound weight of gold into the exchequer, whom he menaced with death, if he did not make prompt payment at the day prefixed, which drew very near. The man had a very handsome woman to his wife, to whom a rich Carle in the city sent word, That if she would lie with him but one night, he would pay her the gold Acindinus demanded. She acquainted her husband with the proposal, who, to save his life, consented to be made a cuckold, of which she gave the rich man notice, and he observed the assignation; but having satisfied his lust, at his departure, instead of a pound of gold, gave her only a pound of earth sealed up in a bag. The poor woman, enraged at her dishonour, and the additional cheat, complained to the prefect, telling him the whole story. Who being very sensible that his threatening her husband with death had forced her to these extremities, he pronounced this sentence, "The pound of gold shall be paid out of the goods of Acindinus, the prisoner shall be set at liberty, and the woman shall be instantly put into possession of that land, from whence she received the earth instead of gold."

Mandane in Zenophon, asking her son Cyrus how he would do to learn justice and the other virtues among the Medes, having left all his tutors behind him in Persia? Answered, That he learned those things long since; for his master had often made him a judge of the differences among his school fellows, and once whipped him for giving a wrong judgment. Thus it was. A great boy in the school having a little short coat, by force took a longer and wider one from a little boy that was not so tall and thick as he was, and gave him his own in exchange that better fitted him. Whereupon I being appointed judge of the controversy, gave sentence, that I thought it most proper, that both of them should keep the coats they had, because they better fitted their bodies than their own: Upon which my master told me, I had done ill, in that I had only considered the fitness and decency of the garments, without the justice of the cause, which required that none should have any thing forcibly taken from him that was his own: Besides, if the fitness had only been considered, the

owner of the great coat ought to have had some allowance upon the change.

Leo Armenus, the emperor, received a complaint from a very considerable person, that a senator had violated the chastity of his wife, and that he had several times complained of this injury to the prefect, but could have no redress of his grievances: Whereupon the emperor ordered, that all the persons concerned should appear before him, and finding the matter was true as the man had reported it, he turned the prefect out of his office for neglecting his duty, and caused the senator to be put to death.

A MOST EXTRAORDINARY AND DREADFUL MURDER,

Committed on board Capiain Cockeran's brig, the Earl of Sandwich, belonging to London, by George Gidley and Richard St. Quintin, Peter M'Kinlie and Andres Zekerman, mariners.

THE ship sailed from London about the month of June or July, 1765, laden with bale goods, hardware, hats, &c. for Santa Cruz, in North America, at which place they arrived, discharged their cargo, and thence sailed to Orataira, the Cape of Teneriffe, one of the Canary islands in the Atlantic ocean, and there took in a cargo of Madeira wine, raw and manufactured silk, cochineal, and a large quantity of Spanish milled dollars, valued here at 8s. each, some ingots of gold, some jewels, and a small quantity of gold dust, and about the month of November sailed from Orataira for London, and had then on board the said John Cockeran, captain: Charles Pinchent, mate; Peter M'Kinlie, boatswain; George Gidley, cook; Richard St. Quintin, Andres Zekerman, and Pinchent, (brother to the mate) mariners, and Benjamin Gillespie, the cabin-boy; and there they took on board, as passengers, one captain Glass, his wife and daughter, with a servant boy belonging to them.

Before the ship left the Canaries, the said Gidley, St. Quintin, Zekerman and M'Kinlie, entered into a conspiracy to murder the captain and all the other persons on board, and to possess themselves of the treasure in the ship; which on their passage they intended three different nights to accomplish, but by some accident or other, were prevented; till at length, on Saturday the 30th day of November, at eleven o'clock at night, the four assassins

being stationed on the mid-watch, and the captain having come on the quarter-deck, to see every thing properly settled, and returning to his cabin, the said Peter M'Kinlie seized him and held him fast, till Gidley knocked him down with an iron bar, repeated the blows till he was killed, and then threw him overboard.

The noise occasioned by this murder, and the captain's groans, having alarmed Charles and James Pinchent, and Captain Glass, they arose from their beds, and immediately came on deck; and the Pinchents being foremost, they were attacked by those villains, knocked down, and thrown overboard; that Captain Glass seeing what they were about, instantly returned to the cabin for his sword, and his retreat being observed by Peter M'Kinlie, and imagining he went to arm himself to oppose them; the said M'Kinlie went down the steps leading to the cabin, and stood at the foot of them in the dark, until Mr. Glass returned, and on Mr. Glass ascending the steps to get upon the deck, M'Kinlie, behind his back, seized him in his arms, held him fast, and called out to his associates to assist him, who immediately rushed upon Mr. Glass, and with much difficulty, wrested his sword out of his hand, in which scuffle Zekerman received a wound in his arm; when they got the sword, they gave Captain Glass two stabs with it, and in a second stab, M'Kinlie, who held Mr. Glass, received a wound through his left arm. When they had thus murdered Mr. Glass, they threw him overboard. This extraordinary noise soon brought Mrs. Glass and her child on deck, and she having seen what the villains were about, and had perpetrated, implored for mercy, but Zekerman and M'Kinlie came up to her, and her daughter, being locked in one anothers's arms, they laid hold of them, and threw them both into the sea. Having thus dispatched all the persons on board, except the two boys, and being then in the British channel, on their course to London, they immediately put the ship about, and steered for the coast of Ireland; and on Tuesday the 3d of December, 1765, about two o'clock in the afternoon they arrived within ten leagues of the harbour of Waterford and Ross, and then determined to sink the ship; and in order to secure themselves and the treasure, they hoisted out their cockboat, and loaded her with bags of dollars, to the quantity of about two tons, by computation; and then knocking out the ballast port, quitted the ship, and got into the boat, and left the two boys in the sinking vessel to perish with her.

One of the boys having intreated to be taken into the boat, but refused, leaped into the sea, and the boat being heavy laden, and not making much way, the boy, by swimming, soon got up

to her, and laid his hands on the gunnel, when one of the fellows gave him a stroke in the breast and knocked him off, and he was immediately drowned.

Soon after they quitted the ship, she filled with water and overset, and they saw the other boy washed overboard and drowned.

The boat having reached the harbour's mouth about six o'clock in the evening, they rowed her about three miles up the river, and being afraid to proceed further with such a quantity of treasure, they landed in the county of Wexford, within two miles of the fort of Duncannon, and having left out as much as they apprehended they could carry without horses, buried on the strand on the lands of Broomhill, between high and low water mark, the rest of the dollars, which amounted to 250 bags, and proceeded up the river of Ross with the remainder of the dollars, the ingots of gold, jewels, and gold dust, and landed at a place called Fisherstown, in the county of Wexford, within four miles of Ross, and refreshed themselves at an alehouse, at a place called Bally-Brassel, and there had a bag of 1200 dollars stolen from them.

On Wednesday the 4th of December, 1765, they proceeded to Ross, and set up at an alehouse, and there exchanged 1200 dollars for their amount in current gold, and bought three cases of pistols, hired six horses, and two guides, and on Thursday the 5th of December, set out for Dublin, where they arrived on Friday the 6th, and stopped at the Black Bull Inn, in Thomas-street.

They having lavished and expended a considerable sum of money in Ross, and an account having arrived there, that a vessel was driven on the coast in the county of Waterford, richly laden, without a living soul on board, it caused a suspicion that those persons had destroyed and plundered the ship, upon which the collector of the port of Ross sent off express two gentlemen of that town to the chief magistrate of Ross, then in Dublin, to inform him of their suspicions, with intent that the said persons should be taken, and required to give an account of themselves.

Those gentlemen having arrived in Dublin, on Sunday the 8th, about three o'clock in the afternoon, and having informed the said magistrate of their errand, he, with the assistance of the lord mayor, and one of the sheriffs, on the night of the same day, apprehended Richard St. Quintin and Andres Zekerman, who, being examined separately, each of them confessed the murders, and other matters before related, and also, that since they arrived in Dublin, Gidley and M'Kinlie had sold to a goldsmith, whose name they could not tell, to the amount of 300*l.* worth of dol-

lars, and were to be paid for them on Monday following: and the sheriff, on the information aforesaid, by the direction of the said lord mayor, and the said magistrate, went amongst the goldsmiths, and having found out the person to whom they were sold, by that means, on Monday evening discovered and apprehended Peter M'Kinlie, and got intelligence that the said George Gidley had set out in a postchaise for Cork, in order to take shipping for England, upon which the lord mayor sent off the high constable with proper assistance in pursuit of him.

Having received the account of the 250 bags of dollars being hid on the shore of the river of Ross, the said magistrate of that town dispatched back on Monday morning the 9th of December, the two Ross gentlemen, with directions to the collector of Ross, and an order from government to the commanding officer of the fort of Duncannon, to aid and assist the revenue officers with the forces quartered there, in making search for the bags of dollars; on their returning they apprehended and took the said George Gidley, in his way to Cork, at Castledermot, in the county of Kildare, on Tuesday the 10th of December, and had him committed to Carlo gaol, and found upon him fifty-three guineas, a moidore, and some silver.

In pursuance of the order for searching the strand in the county of Wexford, the collector of Ross, with the revenue officers, aided by the commanding officer with the forces quartered at Duncannon, proceeded in the search on Thursday the 12th, and Friday the 13th, on which day they found 250 bags of dollars sealed up, and brought them to Ross under a guard, and lodged them in the custom-house there, the contents not being yet examined, the number of dollars in each bag remains unknown.

There were found in the possession of M'Kinlie, Zekerman and St. Quintin, some toys, a few guineas, an ingot of gold, a small parcel of gold dust, which, with the money arising by the sale of the dollars in Dublin, were placed in the hands of the lord mayor.

Thus this extraordinary murder was discovered, and the perpetrators thereof most justly condemned to death.

HISTORICAL WONDERS CONTAINING MANY WONDERFUL FACTS.

IN 1782, at the time of the dreadful earthquakes in Calabria, the mercury in the barometer of Scotland, sunk within a tenth

of an inch of the bottom of the scale; and the waters in many of the lakes of the Highlands were much agitated.

In 1783, there was an immense volcanic eruption in the Northern island of Iceland, which began on the 10th of May, and continued till the middle of August. Several months previous to this eruption, a heavy, dark, bluish, sulphureous fog, had been observed to rest over the island, when not dissipated by the winds; this fog at times, was spread all over Europe. The year before this eruption, and a few months before the earthquakes in Calabria, the influenza (a disorder hitherto unaccounted for) spread through Europe. This volcanic eruption in Iceland, is perhaps the most remarkable yet in history. One stream of burning lava extended forty miles in length, and sixteen in breadth, and was in some places between four and five hundred feet deep.

A man at Murray in Scotland, who had been deaf for upwards of twenty years, being at work in the fields, was suddenly struck to the ground by a flash of lightning; soon after which, to the surprize of all, he was restored to his hearing.

There were living lately at Bethnal Green, a man, his wife, and daughter, whose ages together made 284, the father being 103, the mother 101, and the daughter 80.

Festus says, the last piece produced by the famous painter Zeuxis, was the picture of an old woman, at which he laughed to such an excess that he died of it.

Under the reign of Recesvende, one of the kings of the Vingots, there happened some prodigies. The stars were seen in the heavens at noon day, and the sun was eclipsed in a very extraordinary manner.

Furetiere, in the Fureteriana, says he saw a man eat a loin of veal, a capon, and two woodcocks, with a large quantity of bread.

Aglais, a dancer, who lived two hundred years before the birth of Christ, would eat for her supper, ten pounds of meat, with twelve loaves, and drink a quantity of wine.

NEW-YORK, DECEMBER 25, 1809.

SIR,

AS I am a subscriber to the American Magazine of Wonders, I thought it proper to communicate to you, the wonderful deliverance which I experienced in the year 1798, when I worked at Newport Bridge, Monmouthshire, South Wales: at that time I happened to be at the pile engine, assisting to turn the hammer up, meanwhile the tide was flowing very fast, and our usual manner was to take up all the tools from its way, (we were directly under the old wooden bridge) therefore some were employed on the bridge to hand down ropes, others below tying them fast, and as they were hauling up two pick-axes, the handles of them touched the bridge, and dropped down directly on my head; the distance from the ground to the bridge was forty feet, and the weight of each pick-axe about twelve or fourteen pounds. I was struck as dead as any corpse, according to what others said, for the space of half an hour; but I felt no pain, and I was able to work the next day. I confess that I am not able to express how much I am indebted to the Almighty God, who hath spared my life. I wish to observe further, the thoughts which occupied the soul during that period. I thought that the heavens had fell and crushed my body to atoms, and that the soul launched into eternity, taking the wing through the expanse to appear before the tribunal of my Maker, "to render an account of all the deeds done in the body." All my actions that I had done appeared to croud in my mind. When I came to myself, I could not refrain from shedding tears of gratitude for my deliverance. If I had not been convinced before of the immortality of the soul, I thought that circumstance was sufficient for the purpose. Should any person question the fact, there are living witnesses in this city that will testify to the truth of it.

Your humble servant,

WILLIAM REES,

Stone-Cutter, Spring-street.

FINIS.

SUBSCRIBERS' NAMES

TO THE

AMERICAN MAGAZINE OF WONDERS.

A

Mrs. G. Ash, New-York
Geo. Arcularius
John Anderson
Saml. Adams
H. Agnel
Joseph Anderson
Charles Armstrong
H. Anderson
Margaret Aydelott
Peter Austen
Susan Anderson
Thomas Alderson
Thos. Ault, Troy
Noel Atwood, Lansingburgh
Thos. Annis, Philadelphia
Thos. Armstrong
Mrs. L—— A——, Philadelphia
Helen Armroyd
George Achilles
Lewis Alloway
Peter Auner
Thos. Annadown
Henry Abbett
Joshua Andrews
Sarah Alcock
John Aitken, Baltimore
Hugh Allen
Angelo Atkinson
John Allinder, Old Town
Jacob Alford
Martha Andrews
John Allen, Fell's Point

B

S. Beekman, M. D. New-York
Josiah Bagley
John Baker
Jane Baker
Eliphalet Butman
Madam Bancel
A. V. Bartow
Sarah Bliss
Geo. Barker
James L. Bleecker
Wm. Butler
Reuben Barney
Joseph Brown
Effe Bishop, New-York
Gregory T. Bedell
Peter Balen
Charles N. Baldwin
Mary Burke
Mrs. John Banks
John Bell
John Bryan
John Bain
Wm. Boyer
John Bininger
John T. Ball
Sarah Babb

Nathaniel Bayles, New-York
Isaac Berrian
Wm. Bailey
Truman Bartholemew
Wm. Buttre
Maria Bashford
Abraham Boyce
Mrs. Mary Bowers
John Boscawen
Wm. Badeau
Henry Badeau
Anthony Bowrosen
Thos. Baker
Timothy Baldwin
James Burris
Peter Bailey
Geo. Berney, Albany
Elisha Brunson
James Bell
Harris Belote
James Brown
John Bignell
Peter Boss, Waterford
Calvin Balis, Athens
J. N. Barker, esq. Philadelphia
Aaron Boughmen
Jacob Bennet
Jos. L. Barton
Mich. H. Bowyer
George Barclay
Wm. Booth
Charles Bird
Henry Beekman
E. Bunner
Francis Belon
John G. Boyer
Jos. Berry
William R. Barrington
Richard Biddle
John Black
Joseph P. Bunting
James Barclay
Martha Ann Butler
Flag Bacon
Wm. Beates, Philadelphia
David I. Bartling
Thomas Burk
Christian Blumner
Thomas H. Beall
James Barbazett
Adam Britz
Michael Brown
Isaac Boileau
N. Burroughs
Henry Beck
John Bower
Michael Baker
Moses Bartram
John Boyer
Jacob Billmeyer
Thomas Bleyler
John Beard
John Bower
Michael Bowers
Luther Barns
Wm. Bell, Gr.
Robert Backis
John Bennett
Leonard P. Broome
Henry A. Beck
Christian Becker, Baltimore
Peter Boyd
James Billington
Louis Bernard
Jacob Buck
Charles Bishop
Mrs Ann Beard
Jacob Brown
John Bell
Charles Baltzell
William Brigs
William Booth
Tobias L. Burke
John W. Butler
Samuel Billingsby, Old Town
John Bond, Fell's Point
Naomi Boyce
John H. Browning

C

G. Clinton, V. P. U. S. N.York
Hon. De Witt Clinton
John Crookes,
Colonel I. Coffin
John Caldwell
R. Crommelin
Alexander Coffin, jun.
Dr. D. B. Cornelius
Dr. N. H. Crane
John Cruger
Rhoda Clark
Margaret Churchwood
David D. Crane
Mary Carbery
W. O. Champlin
Corwin & Ames
John William Colbert
Patrick Carney
John Connoley
Adam Carman
Samuel R. Clark
John Carson
Francis Class
Eliza Casey
William Calder
John P. Carr
Joseph Corbitt
Mary Campbell
Thomas Cooper
James Cooper
Charlotte Chandler
James Cromwell
James Campbell
I. I. Cross, Schenectady
Rev. Seth Crowell
Eunice Coffin, Hudson
Mathew Carey, Philadelphia
Josiah S. Carty
Charles Cist
M. Coulter
Isaac Carpenter
Jacob Carver
Walter Conyers
John Cist, Philadelphia
John Campbell
James Claypoole
John S. Carpenter
Anna Cowpland
Nathan Chapin
William Cruson
Jane Caldwell
Susan Cox
John G. Capp
Ephraim Campbell
John G. Clark
David Cherry
Stephen Clark
Samuel H. Cox
John Conrad
Mary Casey
John Culin
Elizabeth Cuthbert
Elizabeth Cline
George Cook
William Carlyle
Robert Carlon
William Cathcart
Michael Casey
W. E. Cooper
M. E. Cohen
Martin Cook
Samuel Chester
Joseph Caldwell, Baltimore
Robert H. Craig, Esq.
Thomas Chase
George Coulson
James Clarke
Philemon Chew
Benjamin Chastellier
Cornelius S. Comegys
Robert Campbell
Allan Campbell
Joseph Cox
James W. Collins
Thomas Cookendorfer

Tobias P. Cambridge, Baltimore
Rebecca Chamberlain
Thomas Cole
Elizabeth Courtenay
Thomas Cooper
Benjamin Caldwell
Jacob Caspani
Catharine Clotis, Old Town
Benjamin Colver
Henry Cawshaw, Old Town
Stephen Cook
Peter Chaille, Fell's Point
Bethiah Cunninghan
James Corner
Mary Conklin
Nathan Cobb
—— Clark

D.

G. D'Angelis, M. D. New-York
Dr. Peter Paul D'Castro, 2 cop.
Capt. Thomas Donnelly
Capt. James Dryburgh
William Dealing
George Davidson
Benjamin Demarest
James Douglass
Samuel Dean
William Denning
A. De Borgh
Francis Doremus
Sarah De Rose
William Drake
Mark Disoway
John Dodge
Benjamin Dunn
T. P. Ducorneau, jun.
I. Davis
Elisha Doane
John S. Doane
R. L. M. De Groat
Charles Dobbs
James Daniels
Charles Derbey
V. D. B. Delaforest
Thomas Darling
Henry Doyer
Thos. Donnelly, esq. Albany
John F. Doty
Ephraim De Witt
Francis Drake, Waterford
Samuel Demarest, esq.
Samuel H. Day, New-Brunswick
Betsey Dobbs, Hudson
Timothy Dandy, Philadelphia
C. B. D'Laubriere
Catharine De Villers
Jane Dean
Ann Deal
Mrs. George Davis
John Ducker
John Davis
Walter Doyle
Joseph Dickinson
Paris Davis
Eli Davis
John Dull
Charles Diffenderffer, Baltimore
H. K. Dorsey
D. Donnelly
William Dallam
William Diffenderffer
Nathaniel C. Dare
Charles De Spada
James Dyckes
Andrew Dewees
Dr. Louis Dunan
John Denmead
Samuel H. Day
Jacob F. Decker
William Denny
Charles De Ronceray, Old Town
Sarah Downie
John Dodd
William Denny
Abraham Davis, Fell's Point
Isaac Dean

E

Thos. W. Eagles, New-York.
Henry Evans
James Ennis
William Everit
Elizabeth Enderman
Abraham Elting, New-Paltz.
Henry Ennals, Albany
Orrin Enos
Capt. J. Elliott, Philadelphia.
Thomas Earp
Samuel F. Earl
Morris F. Earl
Thomas Elliott
Ellen Eglee, Philadelphia
Lewis Emery
Frederick Eberle
Ann Edwards
Charles Erdmann
Joseph H. Erwin
John F. Evans
John Eisenhut
Peter Ealer, M. D. Baltimore
George Eichelberger
William Edwards
Robert Ellicott
John Eichelberger, Fell's Point.

F

Simon Fraser, New-York.
Nancy Ferguson
William Frazer
Anna Forsyth
Theodosius O. Fowler
W. Fosbrook
Henry Fritz
Elijah Fowler
M. Fowler
Vincent Faure
James Ferris
Erasmus Fuller
James Felthousen
P. Flandin
Caleb Fordham
Miss Sarah Fulton
Jacob I. Fort & I. Wells, Albany
Robert Ferrill, Troy
Elisha Fanning
Abijah Fosdick, Athens
Daniel Friel, Philadelphia
Elizabeth Forrest
Samuel Fox
Daniel Fagan
Bartow Field
Mary Fizell
I. H. Fisler
Peter Fetters
George Fry,
Henry Freyer, Baltimore
Anthony Faulac
Jacob Foster
Ann Maria Falconer
Jacob Foss
Edward Foreman, Old Town
Samuel Fenby, Fell's Point
Mary Ann Fitze
Captain James Fraser

G

Thos. Gardner, Esq. New-York
John Gardner, esq.
William Gray
Lucinda Garbrants
Jane Griffiths
Abby Gilmour
James Gridley, New-York
Philip Grim
Moses Gale, jun.
David Grim
Ann Grainger
Captain John Gould

Edward Gillen, New-York
James Gibson
John Gates
John Gilmore
W. W. Groesbeck, Albany
Azel Gates
David Godden
Corn. A. Groot, Schenectady
Peter Gosner, Philadelphia
John Graves
Dynes Gilpin
James Gardette
Peter Geley
Christiana E. Grover
Bernard Gallagher
Joel Gibbs, Philadelphia
Thomas Gaskill
George F. Goodwin
Joseph Griner
John Green, Baltimore
Thomas Gimbrede
John Gill
John Gambrall
Samuel Greenwell
Maxim. Godefroy
Edward Griffith
Anthony Gangwar
John Price Gill, Old Town
Capt. S. H. Ginnodo, Fell's Point
Wm. Gilberthorp

H

Mary Hill, New-York
John Hewett
James Hewett
George Hyer
Joseph Horn, jun.
W. Hutson
Wm. H. Husbands
Philip S. Hone
Thomas Harris
Charles Helms
George Hooper
John Hamilton
James Hatton
Roby Hill
Theodore Hart
Miles Hitchcock
William Huston
James Hostin
E—— H——
Latham Holmes
John Haskett
John C. Halsey
John C. Howard
F. Hodges
Matthew Hunter
William S. Hick
John Hosking, New-York
Samuel Harland
Samuel Hopkins
John Halsey
Elisha Haight
John Hanning
David Hardenbrook
Mathew Horn
John Horn, jun.
Asa Holden
Calvin Hayes
Elijah P. Hitchcock
George Humphreys, Albany
Mrs. Hannah Howell
H. Harbeck
Daniel H. Henn
George Holeman, Hudson
George W. Helms, Philadelphia
George W. Hicks
Samuel Harman
James Hays
Catherine Harrison
Joseph Hartley
James Hamm
Richard Hunt
R. H. Hughes

Robert Hodgson, Philadelphia
Laban Hill
Samuel Hegamin
William Hamm
Peter Huneker
John W. Hamilton
Edward Hughes
John C. Helmbold
Benjamin Hess
John L. Hulier
Frederick Hailer
Thomas Heckewelder
Thomas Hopkins
William E. Howell
Margaret Hamilton
Margaret Hutchinson
Isaac Hoglan
N. Hopkins
Benjamin Hart
Mary Heysham
Christian Haars
George I. Henry
George Harman
George Hartley
Caleb Hand
Philip Heyl
Christian F. Hoeckley
James Hart, Philadelphia
Samuel Hemple
George Hetsell
John Henry
Jos. T. Hallowell
I—— H——, Baltimore
Joel Hopkins
Jacob Hammer
Francis Horner
John Hildt
Littleton Holland
Anthony Hilary
William Harrison
Francis Hopkinson
Ralph Higinbothom
Frederick Haubert
John Holmes
John Hahn
John Haslam, Old Town
George Hull
Ralph Hatch
Michael Haubert
Peter Holtz
Jos. Hussey, Fell's Point
William Hussey
John Hamilton
Alexander Hunter

I

W. Ingland, jun. New-York
James Jenkins
Ralph Jacobs
Abraham Jaques
Samuel Jones
Jumel and Desobry
William Janeway
John Izod
Violet Johnson
Charles Inderwick
I. Jenkins, Albany
William Jessup, Hudson
Isaac Johnson, New-Brunswick
E. K. Jaques, M. D.
George Jones, Philadelphia
Launcelot Jenkins, Philadelphia
Jane Johnston
Catherine Joseph
A. B. Jardella
Samuel Jaudon
John K. Jones
Jane Jones
Elizabeth L. Johnson
Michael Immel
Zachariah Jacobs, Esq. Baltimore
Joseph Jackson
William Jonings
Jacob M. Jacobs
William Jenkins
Alexander Ingram

Fanny Johnson, Old Town
Daniel James
Capt. William Jones

K

Leonard W. Kip, Esq. N. York
George Kidder
Eliza Kennedy
Abraham Keys
Andrew Kilpatrick
Francis Kent
James Kelso
Isaac Kipp
John Kehoe
Mrs. Ketchum
Daniel Ketchum
I. L. Keene
James Kirk
John Kearsing
Cornelius King, jun.
W. M. Knox
Jacob Klady, New-Brunswick
Josiah S. Kay, Philadelphia
Moses Keen
John C. Kelsey, Philadelphia
William Kean
Benjamin Kugler
Samuel W. Knight
John Kelly
Robert Kennedy
Daniel P. Knight
Jacob Keen
George Kitter
Joseph Keyser
John H. Kimmel
John Kunnis
Robert W. Kelly
Rev. I. Daniel Kurtz, Baltimore
George Keyser,
Lawrence Keene
Philip Keilholtz
Thomas Kennedy
Thomas Kelso, Old Town

L

Nicholas Low, Esq. New-York
William Lorton
Adam Logan, jun.
William D. Lazell
Elizabeth Lowerre
John W. G. R. Leach
John Ledyard
William H. Lawrence
George Lang
Thomas Lloyd
Ludlum, Wilkings & Co.
John N. Luff
John M. Long
Mrs. Lloyd
James W. Lent
Ben. Laight
Eleazer Lundy
Valentine Luff
David Love
Samuel Lowre, New-York
Mrs. Lamson
John F. Lux
Philip L. Luff
James Lyall
Mrs. Mary Linn
Alexander Lamb
David Lynch, Albany
Joseph Ludlow
John Loudon
I. Lohrman & C. Prescott, Troy
Nicholas Le Huray, Philadelphia
Elizabeth Lithgow
John Lohra
William Lapsley
Thomas Lake
John List
Benjamin Lyndall
A. G. Luhring

Joseph Levering, Philadelphia
Thomas Levis
Henry Latten
Joseph Lyndall
John Lewis
Layton Lummis
Samuel C. Landis
Hannah Lewis
Mary Labbre
James F. Lee
Jas. F. Lee, M. D. Philadelphia
John W. Lawrence, Baltimore
Joseph Leonard
Thomas I. Leaken
Joseph Legarde, jun. Old Town
Robert Lewis & Solomon Duncan, 1 copy
Mary Long, Fell's Point
Peter Lucas
Catherine Liddle

M

Rev. I. M'Knight, D.D. N.York
Daniel Morgan
John I. Moore
John Mechett
James H. Morgan
John M'Farlane
Abraham B. Maybie
Mrs. Macarty
Colin M'Arthur
Joseph Morgan
Mrs. Martin
Theod. Meyer
Robert M'Farquhar
John W. Macomb
Hugh M'Bride
Lawrence Myers
Eliza Myers
Andrew R. Miller
I. Manning
John Mount
A. D. Mount, jun.
Thomas M'Kinley
Alexander M'Kenney
William M'Laughlin
I. Minturn
Lewis Menger
George M'Kay, esq.
Catharine M'Donald
James M'Mullen
Daniel M'Leod
Patrick Mackrill
Patrick M'Dermet
C. A. W. M'Pherson, New-York
David Murray
William Mitchell
Peter Mills
Mary Miller
George G. Meserve
Martin Myers
Patrick M'Kay
Jeremiah Mallough
Robert Mitchell
James Millet
Margaret Miller
Jasper Mabye
Peter M'Nab, Albany
Robert M'Intosh
Joseph Morris
A. M'Calla esq. Philadelphia
Rebecca Morris
Rebecca M'Farlan
Ann Myrle
Ferdinand Meroyn
Thomas Maysey
Sarah M'Farlan
Benjamin Morton
William M'Kinley
A. Marshall
Samuel Moore
Peter Meirchen
James M'Alkin
Margaret M'Call
Elizabeth M'Donald
James Mearns

Jos. P. Musgrave, Philadelphia
T. F. Matson
Catherine Mallon
William Marley
P. Charles M'Carty
Samuel Merreck, jun.
Richard I. Marley
Benjamin Mitchell, jun.
John P. Myers
George M'Kay
William Major
Archibald M'Coneghys
Thomas Mifflin
John Marple
Jacob Miller
Catherine Musgrave
Jesse Millman
George Magragh
Donald M'Duffee
John Mathews
John Martin
John V. Means
Edward Mulock
John Henry M'Farland
Mrs. Machatt, New-Brunswick
Thomas Murphy, Baltimore
G. W. Miller
Salmon Morton
John Morrison
Martha M'Key
Jacob Myers
Adam M'Leane
Moses M'Cubbens
William B. Magruder
William M. Medcalf
James Mareste
Michael Minnick
R. H. Moale
Nicholas Mertz
Thomas M'Guire
Margaret Mathews
Henry Myers
Patrick Mulligan, Old Town
William M'Comass
Alexander M'Kerlie
William M'Elwee
Capt. D. Montserrat, Fell's Point
Alexander Morton
Redmond Minchen
Charles M'Machon
Hannah Moore

N

John Neilson, M. D. New-York
Peter Nelson
Israel Navarre
James Newton
Samuel Nichols
Nancy Norris
Daniel Niven, Troy
Sarah Nield, Philadelphia
Jonathan Northrop
T. N. Newton, Philadelphia
Thomas Nesbet
John L. Norwood
Sarah Norman
James Norraid
John Nevitt
Edward Norris, Baltimore
Thomas Neill, Fell's-Point

O

Hon. Peter Ogilvie, New-York
Andrew Onderdonk
Abraham Ogden
John Oldham
Catharine O'Neill, New-York
Henry K. Ortley
Mrs. O'Hare
Jane Ombonya

James O'Bryan, Albany
Edward Ostrander, M. D. Troy
John Owens, Philadelphia
Dr. P. O'Riley, Baltimore
Charles O'Brien

P

Capt. Geo. Pelor, New-York
Cathrine Playter
James W. W. Palmer
Jonathan Pearsee
William Proctor
Jos. G. Pierson
William B. Pollock
Christopher Presswick
James Porterfield
I. B. Pols
George Pick
Henry Peacock
Moses Pingree
Samuel Piercy
Elias Post
Ezekiel H. Pennoyer
Ebenezer Pierce, jun. Albany
Garrit Plume
Zalegman Philips, Esq. Philadelphia
Stephen Payran
John B. Palmer
George Pearson
Joseph A. Pidgeon, Philadelphia
Margaret Parker
John Paulson
Michael Pepper
Mrs. Raphaelle Peal
Rees Petus
Joseph Pool
Gabriel Parris
Nathan R. Potts
Stacy K. Potts
Abraham Perkins
Edward Pannell, Baltimore
Thomas Paul
Andrew Price
Thomas Pole
Mrs. Eliza Purviance
Hezekiah Price, Old Town
Mrs. Cath. Peachum
C. G. Peters, Fell's-Point
John Peal
Eliza Pitt
Nathaniel Philips

Q

James Quick, New-York
Robert Quail, Baltimore

R

C. J. Richardson, Esq. N. York
Joshua M. Rogers
George Randall
William Robinson
Thomas Rich
S. Richard
Martin Rabbeson
Ignatius Redmond
Samuel Richards
Mrs. Jane Roberts
George Russel, New-York
Andrew Ray
Abiathar Rogers
Richard Rousseau
William Reynolds
Nicholas Romine
Samuel E. Ryley
William Rees
Isaac Rhoades, printer
Austin G. Reynolds, copper-plate

Kline Ratcliffe, Albany
Reuben Rhynak, Lansingburgh
John B. Robson, Waterford
John Rogers, Hudson
Wm. Ryder, jun. N. Brunswick
T. Ross, Esq. Philadelphia
Joseph Robard
John Rowlandson
Richard N. Rosekrans, esq.
George Rees
William Riley
Samuel Reynolds
John Rose
Mary Rogers
Harriet Rea
Elizabeth Robinson
William Richardson
John Roland
Joseph Rhodes
John Rafield
George I. Ruhl
Alexander Ranken
Rachel Roe
John Ray, Philadelphia
John Reakirt
William L. Read
John C. Richards
Mathias Roush
Conrad Ripperger
John Ramsay
Richard Robinson
Joseph Rogers
Nathan Richardson, Baltimore
William Robinson
John Robb
James B. Ringgold
Arthur Rider
Rebecca Raborg
A. Reinagle
Josiah Rihm
Peter Roberts
John Reese
Godfrey Rhim
John D. Rose
Thomas Roberts, Old Town
George Riston

S

Charles Smith, Yale College, New-Haven
Sampson Simpson, Esq. N. York
S. Sainsimon
Charles Stoudinger
Jane Sutherland
William Smith
John Shortt
Jacob Secor
John Shute
James Smylie
J. Samo
Catharine Smith
Solomon Seixas
Hugh A. Shields
Francis Sexton
John Slidell, jun.
Daniel Stevens, jun.
Andrew Smith, A.M. New-York
H. Sage
Ann Strachan
Mathew Stevenson
John Sutter
I. Sherred
Mrs. Elizabeth Snell
Gerard Sickels
Henry B. Sands
I—— S——
Joseph P. Simpson
James Sharrock
Frederick Specer
Richard Speaight
Nathaniel Slawson
John Salter
Benjamin C. Stevenson
William Slocum

John Siehl, New-York
Samuel Sanderson
William Shepherd
James Sowarby
Nathaniel Shaler
F. P. Stevenson
Ruth Shultes
Peter Sherve
David Sherwood
Robert Stone
Catharine Smock
John Syers
William Southwick
John Stevens
Isaac Smith
John Smith, Albany
Calvin C. Sumner
Hugh Stevenson
John Sipple
Samuel Swasey, Troy
Nathan Stone, Waterford
Capt. Jacob Spofford, Philadel-
I. R. Shubert [phia
Sebastian Salade
John Smith
Jacob Smith
John Stewart
Thomas Stewart
John Savage
Peter Syke
A. E. Stewart
John Swift
Andrew Stewart
Rhoda Smith
Robert Shewell, jun.
Jeremiah C. Scanlan
Joseph Shields
Isaiah Story
George S. Schott
John Stock
John Steen, Philadelphia
Patience Stoy
Archibald Scott
Henry Simpson
Samuel Stevens
Jacob Steenbergh
Sophia Swain
Joseph Schrack
George Shugart
William Steinmetz
Reuben Scott
John Soren
Jacob Sullender
Benjamin I. Shain
Eliza Steinmetz
Lodewyk Sharpe
William Stratton
Thomas Stokes
Thomas Sargent
Cosmo. G. Stevenson, M. D. Bal-
Daniel Sprigs [timore
Christopher Stremer
John Stevens
Jacob Small
Charles DeSpada
James Scanlan
Solomon Stackers, Old Town
George Steever
Alexander Sinley
Willis Sweatnam
C—— S——
Jesse L. Slemer
Robert Spencer
Frederick C. Specer
Mary Stevens, Fell's-Point
T. Sheppard
John Sabel
James B. Stansbury
Hugh Sherwood
William Steel

T

Daniel Tooker, Esq. New-York
Dr. W. Turk
Jacob Tier, jun. New-York
John F. Thomas

Michael Tremper
Thomas Toole
Grant Thorburn
John Timpson
A. Tredwell
Daniel Talcott
William Tomkins
John Thomson
David Telfair
Colin Tolmie
John G. Tardy
John F. Tunnard
Nicholas Ten Eyck
Daniel Townsend
Maria C. Thomas
William Tucker
Mary Trapp
John Tapper
Jacob Tier, jun.
Thomas Timpson, jun.
Mary Thompson
Hon. John Tayler, Albany
Hosea Tinker, Troy
Luke H. Thrall
Jesse Tracy, Waterford
Prudence Topping, Hudson
Keturah Tuttle, New-Brunswick
Major Richard B. Thomson, Philadelphia
John Thompson
William Thomson
Mary Thompson
Cornelius Tier
John B. Taylor
Thomas Taggart
Lewis Taylor
John Taylor
George Twibill
George Turbill
Thomas Turner
Jonathan Thomas
Mrs. Susan Townley
John Topham
Henry Tilghman
Brooklyn Terry
Jacob Tryon
Robert Turner
Louisa Thompson, Baltimore
George Trisler
L. S. Tarr
Elisha Tyson, jun.
James Thomson
Samuel Tripp, Old Town
James Taylor
Capt. J. Taylor, Fell's Point

U

Richardson Underhill, N. York
Peter Underhill
Jeremiah Urie, Baltimore
John Underwood
Erasmus Uhler

V

James Van Beuren, New-York
Jacob Vanderbilt
Casper Van Verst
Philip I. Van Wyck
William Vail
David Van Norden
Henry Venn
Smith Vandewater
Schuyler Valentine, New-York
Pierre C. Van Wyck, esq.
George W. Varian
John Van Buskirk
Eleanor Van Wart
Hon. P.S. V. Rensselaer, Albany
Richard Van Kleeck
Matthew Van Vleck, Troy

E. Vandevuver, N. Brunswick
C. H. Van Nortwick
J. H. Von Hof, Philadelphia
S. Vernon
Henry Voigt
Mordecai VanHorn, Philadelphia
Catharine Vogel
John Valiant, Baltimore
William Vance
Michael Van Kuik

W

H. Watson, Barbadoes, W. I.
James Woods, esq. New-York
Michael White
Abraham M. Warner
John W. West
Samuel Windsor
Catharine P. White
James Wattington
Christian White
Eliza Williams
Widow H. C. Williamson
Elizabeth Wiant
Thomas Willett
Thomas Waring
Mrs. Robert Watt
Bernard Wenman
Robert Wilson
Andrew Wright
George Warner
Robert Walls
Ephraim Whitehead
Joseph White
Maria Weller
Thomas T. White
Frederick G. Weisenfelt
James Wilkins
John Wade, Druggist
James White
Holly Waterbury
Benjamin Williamson
Uel West
Jacob Warner
David Weed
Jeremiah Wood
Thomas Winship
William Weed
Charles Willcox
Catharine Wessells, New-York
John Woodruff
Peter Wanmaker
Edward Watkeys
Archibald White
L. L. Winne, esq. Albany
Benjamin Wallace, esq.
Elijah Y. White
William W. Williams
A. Wilson and D. Doan, Troy
Isaac Wooster, Hudson
William Wallace, Philadelphia
John Willis
Thomas Whiticar
Samuel Weir
John Weler
Elizabeth Wetherill
John Workman
Ann Whitaker
Thomas Walpole
James P. Wilson
Charles Walters
Joseph Wetherill
Robert Walker
Thomas Williams
Moses Willey
William Weir
David Wilson
John Walnut
William Walker
John Warner
Rebecca Wiles
Richard Walsh
John Wirsham
Thomas Williams
John Weaver

Nicholas Weesman
Miss Susan E. Wilson
Ann Whiteman
John Wilmot, esq. Baltimore
James Weeks
George Welsh
James Williams
Joseph Williams
A. Weise
Peter L. White, Baltimore
Michael Warner
John Wall
Benjamin Williams
Henry Willey
John Woods
Henry Worthington, Old Town
Andrew E. Warner
Mahlon H. West

Y

White Youngs
John Youle, jun.
J. V. N. Yates, esq. Albany
Edmund Yeates, Philadelphia
Shandy Yard, Philadelphia
Peter Yorke
Andrew Young
Samuel Yorke

Z

Z—— Z—— Baltimore
Louis A. Zimmer, Baltimore

N. B. Since publishing No. XIII.—Vol. II. of this work, we have seen Dr. Van Kleeck, who insists on expunging the word ALMOST, in a communication relative to the sickness of the children; being precisely as he has stated it.

INDEX

TO THE SECOND VOLUME.

	Page
ÆRIAL STONES, an account of	121
Affection in Animals,	159
Ague, an extraordinary one,	167
Americans, origin of	290
Anaconda, a monstrous serpent,	54
Anecdote of Ali Mustapha, the courageous Turk,	119
——— of Dr. Beattie and his son,	272
——— extraordinary, of an English Sailor,	320
——— of Henry VIII. the Abbot of Glastonbury, and his Cook	11
——— relative to a mountain near the Ruins of Persepolis,	409
——— remarkable one,	153
Anger, extraordinary effects of	258
Apparent Death,	37
Apparitions, account of	168, 305
——— a Clergyman sees his son,	167
——— to Captain Henry Bell,	338
——— the Dutchess of Mazarine to Madame Beauclair,	276
——— seen before Death,	297
——— seen by Doctor Donne,	339
——— of the Devil,	340
Asbestos, a fossil, its singular nature,	249
Authors famous for inventions,	314
Birth of twelve sons at once,	31
—— strange, monstrous and numerous,	321
Bisset, S. teacher of animals, some account of him,	186
Blind Lady,	399
Bravery unparalleled in a Governor and his Wife,	246
Bread made of white earth,	249
Bright, Edward, a noted fat man,	257
Burning Well,	250
Case of a man stung inwardly by a wasp,	110
Changes of land into sea and sea into land,	174, 193
Child born with three eyes,	366
Chinese Dogs,	112
Circassians, curious customs among them,	317
Clark, Joseph, an extraordinary posture-maker,	385
Cruelties of some extraordinary characters,	236
——— of the Spaniards to the natives of Florida,	406
Cure for the bite of a Tarantula,	38
Cures (accidental) and escapes from danger,	96

INDEX.

	Page
Curious Memorandums,	43, 65, 307
Customs at Metelin,	334
——— of the Creek Indians,	31
Death by an imperceptible eruption from the earth,	259
Description of some remarkable natural curiosities,	463
Devil, conjectures respecting him,	126
Discovery of murder by an apparition,	466
Disinterested woman,	430
Duel between a man and a dog,	427
Dwarfs,	360
Earthquakes and Eruptions,	264
Eccentricities of Youth,	196
Effects of extraordinary joy,	424
Elephant, description of one at Naples,	97
Escape of M. Caumont,	99, 146
——— Wonderful,	163
Extraordinary behaviour of two commanders off Cuba,	39
——— Feats of activity,	394
——— Lovers,	108
——— Female,	393
Families, account of two odd ones,	468
Fatality among the Lawyers,	469
Female Husband,	198
Festival, odd one celebrated at Brussels,	358
Filial Affection, examples of,	155, 380
Follies, ridiculous of some Antients,	95
Force of Habit,	192
Generosity (rustic) in an emperor of Russia,	118
German Clock-maker, tragical history of one,	435
Giants, History of,	181
Health and Long Life, important observations on,	385
Heat of divers countries,	481
Hen, a wonderful one,	251
He-mermaid,	341
Hermit of Virginia,	12
Heroism of the antient Scandinavians,	159
Hints to Youth,	252
Historical passage, a remarkable one,	332
——— Wonders,	111, 490
History of James Johnson and his wife,	461
——— Lewis Gaufridy, burnt as a magician,	457
Imagination, prodigious power of,	299
——— Force of, in pregnant women,	329
Impartial Justice, extraordinary instances of,	484
Impudence, instances of,	178
Instances of great modesty and respect,	327
——— Persons remaining long under water without drowning,	369
Instinct in animals, examples of,	60
Jubilee, an extraordinary one,	243
Justice and sagacity conquering fraud and perjury,	302
Knife-swallower,	294
Kraken, an extraordinary sea-animal,	403
Lake of Mexico,	368
Life of Old Henry Jenkins,	129
Longevity, remarkable instances of,	129, 296

Page
Love, singular, of some wives to their husbands, . . 382
Magnanimity of Bramin Rajah Nundocomar, . . . 104
Malefactor, singular account of one, ... 168
Massacres, Executions and Cruelties, ... 214
Miraculous cure of a Dutch woman, ... 433
Mischief of laughter and benefit of tears, ... 426
Mistakes and Oversights, ... 207
Murder and Adultery punished, ... 201, 266
———, a horrid one, for which an innocent person was near suffering, ... 373
———, extraordinary, ... 390, 488
Musical Pigeon, ... 367
Narrative, an extraordinary one, ... 210
Naval Power of the Hebrews, ... 39
Negro woman who became white, ... 312
Observations on certain uncommon marine animals, . 300
Oliver Cromwell's Porter, a singular character, . . 389
Oppressors and Oppressions, remarkable instances of . 317
Panegyric on Woman, ... 429
Parents remarkable for their indulgence and severity, . 325
Pedestrian Powell, account of 431
Peter the Wild Boy, ... 3
Phenomena of the Ocean, ... 47, 69
Phenomenon, a terrible one, ... 93
Pigmies, a lately discovered race of, ... 343
Power of music over Animals, ... 414
Preternatural operations of the senses, ... 363
Providential Deliverance, ... 492
Prowess of a Woman, ... 434
Recovery from a fractured skull, ... 62
Remarkable Earthquakes, ... 50
Retention of Memory, ... 370
Revenge, extraordinary instances of . . . 384, 397
Rinaldo Rinaldini, ... 15, 72, 132, 227, 281, 345, 436
Rivals, a couple of peaceable ones, ... 275
Roman Equanimity, ... 72
Sharper, a singular one, ... 274
Shipwreck, remarkable account of 112
Singular adventure of Count Saxe, . . . 218, 261
——— calculations from the Bible, ... 344
——— Circumstances, ... 36, 50
——— ——— at Pawlet in Vermont, . . . 62
——— Narrative of accidents which befel one man, . 274
Sleeper, an extraordinary one, ... 365
Sleep Walkers, ... 189
Snakes in the Liver, ... 151
Spirits and Apparitions, proofs of . . 222, 226, 242
Storms, account of some remarkable ones, . . . 481
Story, remarkable one, ... 120
——— of a Dog, ... 11
Strength, extraordinary instances of, ... 313
Things to be laughed at, ... 291
Toad, a monstrous large one, ... 342
Trial by ordeal among the Hindoos, ... 410

INDEX.

	Page
Trial in New-York for Bigamy,	415
Verdict of an unaccountable Jury,	117
Vision, an extraordinary one,	483
Vitriol, its astonishing qualities,	469
Undertakings, expensive and unsuccessful,	469
Wallachia, curious account of,	90
Warning, extraordinary one,	165
Wedding, a whimsical one,	248
Whirlpool, a prodigious one,	307
Wives, remarkable,	378
Woman, panegyric on her,	256
Wonder respecting the Dove at Pawlet dissipated,	212
Worm in a horse's eye,	63

DIRECTIONS TO THE BINDER.

VOL. I.

1	Plate of Rinaldo Rinaldini, to face the title page.	
2	—— Berthelde,	133
3	—— Mynheer Lolkes,	261
4	—— Jemelja Pugatschew,	389

VOL. II.

5	—— Peter the Wild Boy, to face the title page.	
6	—— Henry Jenkins,	129
7	—— Edward Bright,	257
8	—— Joseph Clark,	385